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BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN WITHERSPOON, D.D. LL. D. PRESIDENT OF NEW-JERSEY COLLEGE, AMERICA.

From the Evangelical Magazine.

DR. WITHERSPOON was a branch of a very respectable family, which had long possessed a considerable landed property in the east of Scotland. He was lineally descended from the Rev. John Knox, well known as the prime instrument of spreading and establishing the reformed religion in Scotland. The Doctor was born on the 5th of February, 1722; and his father was at that time minister of the parish of Yester. He was a worthy man,—eminent not only for piety, but for literature, and for a habit of extreme accuracy in all his writings and discourses. The father's example may be supposed to have contributed not a little to form in the son that taste and love of correctness, united with a dignified simplicity, for which he was so justly distinguished through the whole of his life.

Young Witherspoon was very early sent to the public school at Haddington; where no expense was spared in his education. Here he was distinguished for assiduity in his studies, for soundness of judgment, and for clearness and quickness of perception.

At the age of 14 he was removed to the University of Edinburgh; where he continued attending the different professors, with a great degree of credit in all the branches of learning, until the age of 21, when he was licensed to preach the gospel. When a student at the Divinity Hall, his character stood remarkably high for his taste in sacred criticism, and for a precision of thinking, and a perspicuity of expression rarely attained at so early a period.

He had scarcely left the University when he was invited to be assistant and successor to his father, in the parish of Yester; but he chose rather to accept an invitation from the parish of Beith, in the west of Scotland; where he was ordained with the universal consent of the people, and where he afterwards received many pleasing tokens of their high esteem and cordial affection.

From Beith he soon received a call to the large and flourishing town of Paisley; where he

resided with high reputation, and laboured in the work of the Lord with uncommon success; and there his name will long be held in sacred remembrance.

During his residence at Paisley he was invited to Dublin, to take the charge of a respectable congregation in that city. He was also invited to Rotterdam, in the United Provinces; and to Dundee, in his own country: but he could not then be induced to quit such a sphere of comfort and usefulness as Paisley afforded him. He rejected also, in the first instance, the invitation of the Trustees of the College of New Jersey, in America. He thought it almost impossible to dissolve connexions at home, which had been so long endeared to him,—to leave a place where he was so much respected and so very happy: but urged by the friends whose judgment he most respected, and whose friendship he most valued; hoping too, that his sacrifices might be more than repaid by his being made peculiarly useful in promoting the cause of Christ in the new world; and knowing that Jersey College had been consecrated from its foundation to those great objects to which he had devoted his life, he consented, on a second application, to wave every other consideration, and to take the important charge to which he had been called, with the concurrent wishes and the highest expectations of all the friends of the College. Their expectations were not disappointed. The reputation and prosperity of the College under Dr. Witherspoon's administration, equalled the highest hopes that even the most sanguine entertained.

New Jersey College was founded, and has since been chiefly supported, by private liberality and zeal. Its finances were then in a very low and declining condition: but his reputation excited an uncommon liberality in the public; and his personal exertions, which extended from Massachusetts to Virginia, soon raised its funds to a flourishing state.

But its chief advantages were derived from his literature, his superintendance, his excellent example, and from the general tone which he gave to the literary pursuits of the students. Formerly, the course of instruction had been too superficial, and the metaphysics and philosophy that were taught, tinctured with the dry and unedifying forms of the schools. This defect, however, ought not to be imputed to the worthy men who had before presided over the institution; but rather to circumstances arising from the infant state of the country, over which it was not to be expected that they could, all at once, have a sufficiently commanding power; but since the election of Dr. Witherspoon to the presidency, learning has received an extension, before unknown in the American seminaries. He introduced into their philosophy the most liberal and modern improvements of Europe. He included in the philosophical course the general principles of policy and public law; he incorporated with it sound and rational metaphysics, equally remote from the doctrines of fatality and contingency; from the barrenness of the schools, and from the excessive refinements of those contradictory, absurd, and im-

pious classes of skeptics, who either wholly deny the existence of matter, or maintain that nothing but matter exists in the universe.

The number of men of distinguished talents, in the different liberal professions, who received the elements of their education under Dr. Witherspoon, demonstrate how eminent his services were to the college of New Jersey. Under his auspices have been formed a great proportion of the clergy of the American Church; and to his able instructions, America owes many of her most distinguished legislators. Above thirty of his pupils have arisen to the honour of being members of the Congress; and among these are to be found some of the first characters for reputation and usefulness.

Dr. Witherspoon continued directing the institution till the commencement of the American war. But that calamitous event suspended his functions and dispersed the College. He then entered upon a new scene, and appeared in a new character. Knowing his distinguished abilities, the citizens of New Jersey elected him as one of their delegates to that Convention which formed their Republican Constitution.

From the committees of the State he was sent early in the year 1766, as a representative of the people of New Jersey to the Congress of United America. But while he was thus engaged in serving his country in the character of a civilian, he did not lay aside his duty as a minister. He gladly embraced every opportunity of preaching, and of discharging the other duties of his sacred office. This he considered as his highest character, and honour in life.

The College having been collected as soon as possible after its dispersion, instruction was recommenced under the immediate care of the vice-president.* Dr. Witherspoon's name, however, continued to add celebrity to the institution; and it has fully recovered its former reputation.

At the close of the American struggle, the Doctor feeling age advancing upon him, was desirous of retiring from Congress, and, in a measure, from the burdens of the College. But, notwithstanding his wish for repose, he was induced, through his attachment to the institution over which he had so long presided, once more to cross the ocean to promote its benefit. He again visited Britain; but the fruit of his voyage was not answerable to the wishes of his American friends; yet they felt not the less indebted to his enterprize and zeal.

Doctor Witherspoon had now educated five hundred and twenty three young men, one hundred and fifteen of whom were afterwards ministers of the gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government: and on returning one day from the General Assembly of the Presbyterian church, then sitting in Philadelphia, he remarked to his particular friend, 'I cannot, my dear Sir, express the satisfaction I feel, when I observe that a majority of our General

* The Rev. Dr. Samuel S. Smith, who was unanimously chosen Dr. Witherspoon's successor, May 6, 1795.

Assembly were once my own pupils.'

For more than two years after his death, he suffered the loss of his sight; which contributed to hasten the progress of his other disorders. These he bore with a patience and cheerfulness rarely to be met with, even in those eminent for wisdom and piety. His activity of mind and anxiety to be useful, would not permit him, even in this depressing situation, to desist from the exercise of his ministry, and his duties in the College. He was frequently led into the pulpit, both at home and abroad, during his blindness; and he always acquitted himself, even then, in his usually accurate, impressive, and excellent manner. He had the felicity of enjoying the full use of his mental powers to the very last. He died on the 15th day of November, 1794, in the 73d year of his age.

He was buried in the public burying-ground in Princeton, where a handsome monument is erected to his memory, with a Latin inscription, detailing many of the leading events in his life.

Of Dr. Witherspoon's character as an *author*, it is not necessary to say much: his writings are before the public; and, to every serious, intelligent reader, they must discover an uncommon knowledge of human nature, and a deep and intimate acquaintance with the Holy Scriptures. They generally strike us as being at once eloquent and convincing, grave and attractive, profound and plain, energetic and simple. They evidently shew that the author's learning was very extensive; that God had given him a great and understanding mind, a quick apprehension, and a solid judgment.

Dr. Witherspoon's talents were various. He was not only a serious writer, but one who possessed also an uncommon fund of refined humour and delicate satire. A happy specimen of this is seen in his Ecclesiastical Characteristics. The edge of his wit in that performance was directed against certain corruptions in principle and practice, prevalent in the church of Scotland; and no attack that was ever made upon the *moderate* clergy gave so deep a wound or was so severely felt.

As a *preacher*, Dr. Witherspoon's character stood remarkably high. In this department he was, in many respects, one of the best models on which a young pulpit-orator could form himself. It was a singular felicity to the students in the College of New-Jersey, that they had such an example before them. Religion, from the manner in which it was treated by him, always commanded the attention of the hearers, even when it did not savingly reach their hearts. An admirable textuary, a profound theologian, an universal scholar, simple, yet dignified, in his manner, he brought forth all the advantages derived from these sources, to the illustration of divine truth.

Though always solemn, affecting, and instructive, he was by no means the most animated orator. A peculiar affection of his nerves, which generally overcame him when he allowed himself to feel very keenly on any subject; obliged him, from his earliest entrance on public life, to impose a strict restraint on his sensibility.

He was, therefore, under the necessity of substituting a gravity of manner in room of that warmth and fire of which he was so capable by nature, and which he so much admired in others, when managed with prudence.

It was impossible to hear him without attention; or to attend to him without improvement. He had a happy talent at unfolding the true meaning of the sacred writer of his text;—at concentrating and giving perfect unity to every subject which he treated, and presenting to his audience the clearest and most comprehensive views of it.

The sermons of Doctor Witherspoon were distinguished for judicious division, for profound remarks on human nature and human life, and for luminous illustrations of Scripture. In his discourses, he delighted to dwell chiefly on the great and distinguishing doctrines of the gospel; and these he brought, as far as possible, to the level of every understanding, and to the feelings of every heart. He seldom chose to lead his hearers into speculative discussions; and never to entertain them by a mere display of talents. All ostentation in the pulpit he viewed with the utmost aversion and contempt. During the whole of his presidency, he was extremely solicitous to train those studious youths who had the ministry of the gospel in view, in such a manner as to secure the greatest respectability as well as usefulness, in their sacred profession. It was his constant advice to young preachers, never to enter the pulpit without the most careful preparation. It was his ambition to render those in the holy ministry the most pious and exemplary body of men in America.

His *personal religion* is well known. Few men were ever more anxious to walk closely with God; and by a sober, righteous, and pious life, to adorn the doctrines of the gospel. Besides the daily devotions of the closet and the family, he regularly set apart, with his household, the last day of every year for fasting, humiliation, and prayer. He was also in the practice of spending days in secret exercises of this kind, as occasion required. He was enabled while on earth, to 'continue patiently in well-doing;'—and he is now in heaven enjoying his everlasting reward.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST, NO. 10.

Concluded from page 58.

VII. The words of the apostle, 1 Cor. xv. 24—29, have been urged as an unanswerable objection to the Deity of Christ. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority, and power. For he must reign

till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all."

It has hence been argued that Christ must be inferior to God the Father, who will put all things under the feet of Christ. Since it is by a power delegated to him by God, that he reigns, and subdues his enemies.

Answer. Though Christ be true God, yet in the office of Mediator he sustained and acted in a character inferior to the Father, from whom he received his mediatorial commission with its powers and authority. By virtue of this power or authority he reigns, and subdues his enemies. The Father made him Lord and Christ, committing all power and authority to him as God, Man, Mediator. In this character he is, and acts under him, as his minister, and according to the commandment received from him. But his essential power or authority, as God must be distinguished from his delegated power or authority as Christ. The mediatorial authority indeed sets him above all power in heaven or earth, except the supreme power of the Deity. But as it was delegated to him by the Father, so Christ acts under him, acknowledges that he is above him, and does homage to him. But his voluntary condescension does not ungod him, but he is still God over all blessed for ever.

It is further said that the Son shall deliver up the kingdom to God even the Father: which shews that he all along holds and administers it under him, which is evidence of his inferiority.

Answer. It is granted that when all Christ's enemies are subdued, and the ends for which he received his mediatorial authority attained, he will deliver up the kingdom to God the Father. This is plain from the express testimony of the apostle. But as the Son of God was God before he was Christ the Mediator, so he will be God blessed for ever when his office and authority as Mediator shall be resigned to the Father, from whom he received it.

But it is further argued, that when Christ shall have given up the office and authority, which he holds under God as Mediator, then shall the Son also himself be subject to him who put all things under him, that God may be all in all. If Christ is under, or subject to the Father merely because he condescended, and consented to become Mediator, and the Father's minister, then, upon his resigning this office, he no longer would be subject to him, if he is God by nature. But the apostle says that when he shall have given up his mediatorial kingdom, then the Son shall still be subject to him who put all things under him, that is to the Father. This shows that Christ being under God does not arise merely from his becoming Mediator, but must be founded in inferiority of nature.

Answer. The Son of God has

a twofold right of dominion; the one essential to him as God, the other delegated to him as Mediator, and the minister of God. Whatever person is truly God is also Sovereign Lord. The Son of God never was, nor will be divested of this prerogative.

But when he assumed our nature, and became Mediator, he received authority from the Father. He was made Christ and Lord. This delegated authority which Christ receives from the Father comes also under a twofold consideration. 1. The Father gave him power and authority *to be Mediator;* he furnished him with all suitable powers for holding and executing this office. 2. He has given him also power and authority as God-man, *as the reward of his condescension*, humiliation, obedience, and fidelity in the execution of this his office.

It was necessary that the Mediator be authorized by God to his office. And as great authority, as well as power, was necessary to the effectual execution of this office, this was delegated to Christ by the commission which he received from the Father. He had authority, as Mediator, to make laws and ordinances for the church, to work miracles, lay down his life, and take it again, govern the church, and the world in subserviency to the interests of his kingdom. He had power and authority to apply the blessings he had purchased for men, to call them into his kingdom, to save them from sin and misery, and give them eternal life, to subdue all his and their enemies, to judge the world, and render to all according to their works. All this Christ the Mediator has power and authority to do. And when all this is done and the end of his commission fully answered, he will resign his office of Mediator, as having nothing further to do in that character.

But Christ not only receives kingly power and authority *to qualify him for the execution of the office of Mediator*, but he also receives glory, power, and authority as God-man, *in reward of his condescension*, humiliation, obedience, *and fidelity* in undertaking and executing this office. Because he humbled himself, and became obedient to death, God hath highly exalted him, that at his name every knee should bow, and every tongue confess that he is Lord. As sovereign authority is the inseparable prerogative of his divine nature, so it is derived or communicated to the man Jesus Christ, by virtue of the union of the divine and human natures in the person of Christ. And as this personal union of the divine and human nature will never be dissolved, so the kingly authority of Christ over his saints will be everlasting.

We must not then think that Christ as God-man will cease to be king, when he is no longer Mediator. He will never be degraded, never divested of his lordship or dominion over the subjects of his kingdom. Though he will not hold or exercise authority as Mediator, after all his enemies are subdued, and his kingdom settled in peace; yet, as the reward of his Mediatorial administration, he will for ever hold and exercise the honor and authority of *king of saints*. Of this the Scriptures assure us in

such plain and pointed language, that it seems rather strange any should imagine that Christ will ever abdicate or give up his royal crown and throne. What can be more express than the following testimonies. Heb. i. 8, Unto the Son he saith, thy throne O God is for ever and ever. Isa. ix. 7, Of the increase of his government and kingdom there shall be no end. Dan. vii. 14, His dominion is an everlasting dominion and his kingdom that which shall not be destroyed. Luke i. 32. He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Rev. ii. 15, The kingdoms of the world are become the kingdoms of the Lord and his Christ, and he shall reign for ever and ever. How incredible is it, that God's own Son, the object of his highest complacence, and whom he delights to honor above all, should receive only a temporary, transitory crown, when our poor services and light afflictions in the way of duty have the promise of an eternal crown of glory.

It is easy to see that Christ's giving up his authority as Mediator, when a Mediator is no longer needed, (which I conceive is what the apostle means in the passage we have been considering) is quite consistent with his reigning king of saints for ever. And even in this character it may be said, without any prejudice to the essential divinity of the Son of God, that he shall be subordinate and subject to the Father, who put all things under him. For as the Son of God has a human nature, which will for ever remain personally united to him after he shall cease to be Mediator, so he has an eternal kingly authority given or delegated to him by the Father *as the reward of his merits*, whereby his human nature is exalted in glory, honor, and authority above all creatures. But this everlasting dominion which Christ has received as the reward of his merits, being given or delegated to him by the Father, must be subordinate to the supreme, underived, essential dominion of the Father. As Christ the Mediator is subject to the Father, so when he shall be no longer Mediator, he shall still hold kingly authority, but still subordinate to the Father, who has crowned him with glory and honor for the suffering of death. But the subordinate everlasting royalty, with which Christ as God-man is invested, no more intrenches on the essential rights and prerogatives of his godhead, than the subordinate authority with which he was invested as Mediator.

Though it is said that the kingdom, or the authority which is delegated to Christ as Mediator will be delivered up by him to God, even the Father, yet we need not conceive that this act of homage is paid to the first person exclusively of the other persons of the godhead; but the Father who is styled the Fountain of the Deity, or the Original of the other divine persons, seems rather to be considered as representing the whole blessed and undivided Trinity. Nothing however need, or ought to be inferred from this implying a denial of the true and proper divinity of the Son of God the object of religious homage to men and angels.

What seems to have embarrassed and misled some in their rea-

sonings on this subject I conceive is their supposing that Christ is God, merely because the Father *made him* God by delegating great power and authority to him. The Father indeed made him *Lord and Christ* when he commissioned him to be Mediator, as has been noticed before. But it is never said that he made him God. Christ would not have been able to sustain and execute the office of Mediator effectually, whatever divine assistance he may be supposed to have had, if he had not been God. A mere man has not that personal dignity, or those divine perfections, which are requisite for the attainment of those ends for which a Mediator was needed. Admitting that a mere man by extraordinary assistance could do and suffer all that Christ did as man, still it would be but the doings and sufferings of a mere man, and not of a divine person, and so would be insufficient and ineffectual. I have enlarged the more in replying to the objection grounded on that passage of Scripture, which we have been considering, because some have thought it could not be well answered, and others have thought this text very hard to be understood. Whether any others have explained it exactly in the same manner, I know not. How far these observations are just and pertinent others will judge. I will mention but one objection more.—I would not have noticed so many as I have, if they had not been published and circulated among us.

VIII. It is said that Christ's Divinity is inconsistent with the gospel doctrine of his mediation. For if Christ be God, he is the party injured and offended by sin. And it is asked who is to be our Mediator when we address ourselves to Christ, as our offended God? To say he mediates with himself, is the same as to say we must go to him without a Mediator.

I shall not attempt to carry the discussion of this objection through that intricate labyrinth of subtility, which has been formed for its defence. For I am weary of the business, and wish to cut it as short as I can.

It has commonly been thought and said, that Christ is admirably qualified to be a Mediator between God and men, by the union of the divine and human nature in his person; yea that he would not otherwise be such a Mediator as we need, or able to execute the office effectually. But the objection asserts that if Christ be God he cannot be Mediator, he being the party offended; for then he must mediate with himself, which is absurd.

But I conceive that it is not very difficult to give a sufficient answer to this puzzling question, who is to be our Mediator when we address ourselves to the Son of God, as our offended God? And the answer is, we go to him in the name of Christ, who being God and man in one person is appointed as Mediator to effect a reconciliation between the triune God and the sinner. Nor is it absurd that he who as God is offended by our sins should, as God-man, mediate a reconciliation between God and man. We need not a Mediator when we address ourselves to Christ authorized by God to be Mediator, though he be also God.

For as Mediator he is also a man, sustains a different character, or office, and acts in a different capacity from that of our offended Sovereign. And through his Mediation we address ourselves to God, especially to the Father, who is considered as representing and sustaining the majesty, and maintaining the rights of the Godhead.

God's ways are not as our ways, nor his thoughts as ours, but high above them. We should not imagine that his ways and dispensations are conducted exactly according to the model of human transactions. And yet, even among men, it is common for one to sustain different capacities. Yea, a person who has been jointly aggrieved with others, may act as a mediator to make reconciliation, and obtain satisfaction for the wrong or offence. Suppose a number of subjects should rebel against the lawful authority of the government, and commit acts of hostility, this would be an injury, and just offence to the several individuals of which the state consisted. Suppose those who hold the governing authority are willing to pardon the rebels on terms honorable to the government; but as guardians of the rights of the state, and the individuals belonging to it, and the authority of its laws, they will not do it unless the offenders will submit, and damages be repaired, and sufficient security for good behavior in future be given. Suppose one of the highest rank in the government should be authorized to mediate a reconciliation with the rebels on these terms; and in pursuance of the design of his mediation offers them pardon in the name of the government on the terms mentioned, and be their surety for the repair of damages, and their future obedience, and so persuades them to return to their duty and accept the offered act of grace. A case like this, though but a fiction, may show that a person may at the same time be a party injured and offended, and a mediator. Though rebellion be an offence against every orderly citizen, and especially those who have governing authority, yet this hinders not but that one of them may act as a mediator to make reconciliation between rebels and the government, and so with himself, as a citizen and an officer of it.

When man became a sinner, Christ, though as God he was justly offended, yet was authorized, as God-man, to mediate a reconciliation. And it is by his mediation that we are restored to the favor of the godhead. Nor does this imply that he is reconciled, but only that he is willing to be reconciled in an honorable way.

It is further objected, that the human nature of Christ, though personally united to the divine, cannot upon our principles, be an effectual mediator, because, according to us, it has not sufficient knowledge of the state, the secret thoughts and desires of all men.

I shall only reply, we know not how far these things may be made known to Christ, as man, in consequence of the personal union with the divine nature. We do not, however think that the human mind of Christ is omniscient. But that Christ has all that knowledge, with every other qualification requisite in

an effectual Mediator, we stedfastly believe. However we do not think the mere human nature, considered abstractly, and separate from the divine, would be sufficient to execute effectually the office of mediator, though we should suppose him to know all the wants and desires of men. It is *the person*, who is God and man, through whom we have access to God. This we think sufficient in reply to so slight an objection.

I have now proceeded, as far as was intended, in defence of the divinity of our blessed Savior. I have not aimed to adduce all the arguments which might be improved in support of this great article of our holy faith. But I have endeavored to exhibit as plainly, succinctly, and fairly as I could the main scriptural grounds of this doctrine. Though all the objections to this doctrine have not been considered, yet I can say with truth, that none have been passed over because they seemed too hard to be answered. How much weight and pertinency there is in what is here offered, every one, who will take the trouble to peruse and consider it, will judge for himself, and may the Lord give us to understand all things. If we duly attend to the Scriptures of truth, with a good and honest heart, holding fast the form of sound words therein delivered, with faith and love, humbly seeking of God that wisdom which is the principal thing, he will, I trust, lead and guide us into all truth, so far as the knowledge of it is needful for us. If through weakness or inadvertency we should for a while, be bewildered in the crooked ways of error, we shall either at length find our way out, or the grace of God working on our hearts by means of those truths, which we hold will, as an antidote, check the malignant influence of those errors into which we have incautiously fallen, so that they shall not prove fatal. A scorner seeketh wisdom and findeth it not. But the Lord will guide the meek in judgment, and teach the meek his way.

A Christian of the Old School.

A LETTER TO A LADY IN HIGH LIFE, FROM A CHRISTIAN FRIEND.

A fragment of a real correspondence.

MY AMIABLE FRIEND,

YESTERDAY I had the pleasure of receiving your last letter, for which I sincerely thank you. Much I feared, that my freedom and plainness would give you offence, and that you would deign me no reply. Often have I thought of writing to you, and often have I desired an undisturbed interview, most affectionately to pour out all my heart. Now am I ready to tell you all my hopes, all my doubts and fears. But what will it avail? I am not insensible, that without God's blessing all my endeavors will prove fruitless. However weighty and judicious my words might be, before the passions of the heart they would resemble feathers in the wind. If deluded, you are building your hope on the sandy foundation of self righteousness, I know it is not in my power to undermine you. The Searcher of hearts, alone, can do it; yet

he may be pleased to use me as a humble instrument. Considering the acquaintance I have been providentially led to cultivate with you, and with which you have been pleased to favor me, I have deemed it my duty to address some thoughts to you, upon this all important subject. Under the guidance of the Holy Spirit, taking the infallible standard of the divine word for our rule, there is no danger of being too critical in self examination. If our hope be, indeed, founded upon the Rock of Ages, the more evidence we can obtain of the fact, the greater will be our spiritual satisfaction. Should it be founded on the sand, truly it is important, that we know it; for delusive hopes prevent our obtaining the "one thing needful;" and therefore, notwithstanding the partial and temporary pleasure they may afford, should be immediately renounced, as fatal to our happiness.

"But why so much ado about religion?" And why, especially, do I address so many searching inquiries to one of an amiable, unblemished moral character? My dear friend, if ever we should be so happy, as to arrive at the heavenly world, do you not imagine, that we shall there judge it an object, which was worthy of most diligent pursuit? Should we fail of eternal life, (awful thought!) and sink down to the pit, shall we not then lament, but to no purpose, our negligence in this deeply interesting business? In religion, we have to transact with a God, great and glorious, who is jealous of his honor, and will not give his glory to another. As Christians are bought with a price of infinite value, so they are no longer their own. If we have the Spirit of Christ, without which he will not acknowledge us to be his friends, we shall feel it our privilege and delight, unreservedly to devote ourselves to his service. We shall feel an interest in his interest, and ourselves honored in the advancement of his glory. Permit me to offer, as other reasons for making religion the great business of life, the rapidly evanescent state of our probation, and the eternal, unalterable condition of our future existence.

To be indeed born again, to be translated out of darkness into God's marvellous light, to be delivered from the dominion of sin and Satan, and brought into the liberty of the children of God; to be united to the adorable Immanuel, by a living faith, to have his Spirit dwelling within us, and thus to be made alive from the dead; is a blessed attainment, but perhaps, not so easy, as you suppose. This is "the pearl of great price;" "the treasure hid in the field;" the "one thing needful;" the "good part, which shall never be taken away."

Those who are thus made new creatures, evince their change of heart, by supreme love to God, for his own sake; by a peculiar affection for all who bear his spiritual image; by a regard to the divine law, in its spirituality, purity, and extent; by an acquiescence and delight in the gospel method of salvation; by taking pleasure in the service of God, and placing a great value upon divine ordinances; by renouncing the world with its vanities, and making the kingdom of God the great object of pursuit. By

these evidences, upon which I might largely expatiate, prove yourself and know your own heart. You speak of satisfaction and delight in religion. Examine the nature of these emotions; and decide for yourself, whether they arise from self righteousness, or from evangelical humility.

Undoubtedly, many who have never felt their need of the physician of souls, experience a self righteous felicity in the performance of religious duties. There is, indeed, a genuine satisfaction, arising from a sense of the superlative excellenee of religion, in itself considered, which can no where else be found. When we are savingly enlightened, we necessarily abhor ourselves, as did the pious Job. I hope your consolation from religion is of a substantial, scriptural nature; but remember, it is one thing to have complacency in the holy character of Jehovah; and a widely different thing, to rejoice in a character falsely attributed to him. I hope you possess a *holy taste:* and if you are thus highly blessed, the pleasures of time and sense, will become comparatively insipid. As your spiritual taste, or relish for holy things prevails, so in a proportionate degree, will your sensual taste for the vanities of life subside. If you place your affections on things above, you must necessarily be taken off from things below. If you are suitably engaged in the pursuit of holiness, all that does not in some manner advance your eternal interests, will become contemptible. No man can serve two masters. Your heart must not be divided between God and the world; but giving the supreme place in your affections, to the *Chief among ten thousands*, you must delight in making all your worldly happiness subservient to his will, and promotive of his declarative glory.

Do you indeed love Jesus, is the great question; for in him is manifest all the fulness of the eternal godhead. If you love him, you will not place supreme delight in those things, on which he poured contempt. Can one in an elevated station, surrounded by all worldly allurements, be a meek and lowly follower of a crucified Savior? With God, it is possible. Such instances have been exhibited; but alas, how rare! may you, my friend, exhibit, in a conspicuous manner, such an example. Let your light shine.

Before I conclude, I will briefly suggest another rule of trial. Such as have tasted that the Lord is gracious, are never satisfied with present attainments. If you have once tasted, you will hunger and thirst after righteousness. One glimpse of divine glory will make you beseech God, like Moses, to manifest himself clearly.

Next to closet devotion and communion with your own heart, let me recommend a lively intercourse with the Lord's people. If you are *alive*, this will afford you pleasure. They will know you, and you will experience with them a secret union of heart. Remember the choice of Moses, and the account of Ruth's cleaving to Naomi. David commends the society of the excellent of the earth, and declares all his delight to be in them.

Will you once more be pleas-

ed to reply with freedom, and let me know whether you can patiently peruse what I write. May our gracious God have you continually in his holy keeping,

From your affectionate friend,

Z.

A SECOND LETTER TO A LADY IN HIGH LIFE.

MY DEAR FRIEND,

I thought I would forbear; and had almost promised myself, that I would give you no farther trouble: but I know not how to forbear. Your soul is precious, and I fear you are still out of Christ. Might I be instrumental in bringing you to a saving acquaintance with HIM, how exceedingly would it rejoice my heart, and what mutual endearments would it occasion for ever. You will think me uncharitable, and contracted in my sentiments; but I beseech you, hear me, consider what I say, and compare it with the infallible rule of the Scriptures. And may the good Spirit of God, enlighten your mind, and communicate a humble, penitent disposition. Then you will not be offended with me, for my freedom. That you have a considerable share of religion, *of a certain kind*, I am fully persuaded; and perhaps it is as good as it can be, without partaking of an evangelical nature. Do not misunderstand me. I do not determine absolutely, that yours is not of the right kind. I only express my fears. This I would do with the most tender solicitude for your immortal welfare. I fear then, you have never been *slain by the law*, brought off from self dependance, and been made to realize that you were a poor, perishing sinner, dependant entirely upon the sovereign mercy of God in Christ. I fear your education is your religion, and that you have never experienced that change of heart, figuratively expressed by the new birth, without which it is in the nature of things impossible to enter the kingdom of heaven. I fear that instead of renouncing your own righteousness, and depending *wholly* on the righteousness of Christ, you only look to him, to supply your deficiences. But you must know, my dear friend, that Christ will be a *whole* SAVIOR, or *no* SAVIOR. He will have *none*, or *all* the glory of your salvation. One spark of religion, of the genuine kind, will secure to you eternal life. But should you possess as much as Saul of Tarsus, before Jesus appeared to him on his way to Damascus, and of as good a quality, you would still remain in the gall of bitterness and bond of iniquity. The love of Jesus must enkindle in your breast a hallowed flame, and then you will not be ashamed of the cross of Christ. But did you ever see Jesus? Is he precious to you, as he is to all who believe? Is he the chief among ten thousands, and altogether lovely? He is not except you have felt yourself a perishing sinner. I have not the least expectation of doing you good, unless God operate by the influences of his Spirit; and should he be propitious, we shall both be prepared to give HIM the glory.

Love God, and be not offended with the plainness of your affectionate friend

Z.

THE SOCINIAN SCHEME OF DIVINITY.

Messrs. Editors,

THERE are many readers of the Panoplist to whom it is a matter of surprise, that so many of its pages are occupied with arguments in favor of the proper Deity of Christ, or remarks tending to repel attacks upon this doctrine. The Socinian and Arian controversies are of recent date in this country; and well informed people in many parts of New England, have yet to learn, that in the midst of them a plan is concerted to silence the tongues, which are singing halleluias to the Redeemer. Christians who have never been conversant with books of religious controversy, and who are unsullied by the touch of modern philosophical divinity, when informed that the Deity and atonement of Christ is deemed by any, who profess to regulate their opinions by the Scriptures, have manifested their astonishment at the possibility of such a thing. Many are anxious to know something of this new sect, who treat the opinions of our forefathers and the principal reformers, with so much disrespect. I conceive it may be proper and useful, to gratify them.

The Socinians of the present day look up to Dr. Priestley, as a kind of doctrinal father, and the principal intrument of bringing their sect into credit, in Great Britain, and this country. This pre-eminence he enjoyed until his death, which happened Feb. 6th 1800. Thomas Belsham of London was a disciple and intimate friend of Dr. Priestley, and preached a funeral sermon, on the occasion of his death, in which he has expressed his warmest emotions of attachment. Mr. Belsham is now generally regarded as the champion of his party, and as sitting in the chair of Dr. Priestley. Some time since, this gentleman published a volume of letters addressed to a lady, purporting to be an answer to Wilberforce's *Practical View of Christianity.* In his second letter he has given us an abridgement of his system of divinity. I shall transcribe his own account word for word. The public will not then complain, that the subject is presented before them in a false, or partial light by an adversary, who misunderstands or misrepresents his opponent.

In the first letter, Mr. Belsham professes to have given a summary of Mr. Wilberforce's religious system. The beginning of the second letter is occupied with stating his "strong suspicions," that if Mr. Wilberforce should cast his eye upon the portrait just drawn "he would deny the resemblance, and think it impossible that he should patronize a theory, the prominent features of which are so odious and disgusting. After making some remarks on Mr. Wilberforce's want of comprehension, in not discerning the consequences of his own system, he thus proceeds:

"I shall now proceed to exhibit a concise view of rational christianity in its connexion with natural religion.

"Of rational religion, the first and fundamental principle is, that the Maker of the universe is infinitely powerful, wise, and good, and that it is impossible for him to act in contradiction to his essential attributes.

"GOD IS LOVE. Infinite be-

nevolence *alone* prompted him to action. And infinite benevolence, combined with unerring wisdom, and supported by irresistable power, will infallibly accomplish its purpose in the best possible manner. It appears in fact, that a limited quantity of evil, both natural and moral, was necessary to the production of the greatest possible good. Whence this necessity arises, we know not; but that it could not be avoided in a system upon the whole the best, we are well assured; for God would not choose evil for its own sake. Evil therefore is introduced and permitted, not because it is *approved*, but because it is *unavoidable*. It is in its own nature temporary and self destructive; and in the view of the Deity it is absorbed and lost in the contemplation of its ultimate beneficial effects, so that to Him the whole system appears wise, beautiful, and good.

"God is the Former, the Father, and Benefactor of the human race, whom for wise reasons, unknown to us, but perfectly consistent, no doubt, with his magnificent plan of universal order and happiness, he has been pleased to place in circumstances of frailty and danger, the natural consequence of which, in their progress though life, is the contraction of a certain degree of moral pollution, which, in the nature of things, and by the divine appointment, exposes them to a proportionate degree of misery here or hereafter.

"But this fact by no means proves a preponderance of vice and misery in the world; otherwise we must conclude that the Maker of the world, whose character we learn only from his works, is a weak or a malignant being. The truth is, that although the quantity of vice and misery actually existing is very considerable, there is nevertheless, upon the whole, a very great preponderance of good in general, and, with few, if any exceptions, in every individual in particular.

"The almost universal desire of life and dread of dissolution, amounts to a strong presumption, that life is in general a blessing. And the disgrace universally attached to flagrant vice, proves that such vice is not common. Character is the sum total of moral and intellectual habits, and the proportion of virtuous habits, in the worst characters, exceeds that of vicious ones. But no character takes the denomination of virtuous unless *all* the habits are on the side of virtue: whereas *one* evil habit is sufficient to stamp a character vicious.

"God cannot be unjust to any of his creatures. Having brought men into existence and placed them in circumstances of imminent peril, though in the nature of things misery is necessarily connected with vice, we may certainly conclude that none of the creatures of God in *such*, or in *any* circumstances will ever be made *eternally miserable*. Indeed it is plainly repuguant to the justice of God, that the existence to any of his inteligent creatures, should be upon the whole a curse.

"The light of philosophy affords a few plausible arguments for the doctrine of a future life: there are some appearances physical and moral, which cannot be satisfactorily explained upon any

other supposition. But since the sentient powers are suspended by death, and admit of no revival but by the revival of the man, a fact the expectation of which is entirely unsupported both by experience and analogy, the speculations of philosophy would commonly, and almost necessarily, terminate in the disbelief of a future existence.

"Here divine revelation offers its seasonable and welcome aid, God has commissioned his faithful and holy servant, Jesus of Nazareth, to teach the universal resurrection of the dead, and by his own resurrection to confirm and exemplify his doctrine.

"Jesus hath authoritatively taught, that the wicked will be raised to suffering; nor could it possibly be otherwise, if they are to be raised with the same system of habits and feelings with which they descended to the grave, and without which their identity would be lost. But since eternal misery for temporary crimes is inconsistent with every principle of justice, and since a resurrection from previous insensibility to indefinite misery, to be succeeded by absolute annihiation, is a harsh supposition, contrary to all analogy, and not to be admitted but upon the clearest evidence, we are naturally led to conclude, that the sufferings of the wicked will be remedial, and that they will terminate in a complete purification from moral disorder, and in their ultimate restoration to virtue and happiness. In this conclusion we seem to be justified by those passages in the apostolical writings which declare, that the blessings of the gospel shall be far more extensive than the calamities of the fall,* and that Christ shall reign till all things shall be subdued unto him.†

"The apostles were commanded to preach the gospel to the idolatrous heathen as well as to the chosen family of Abraham, and they were authorized to confirm their doctrine by miracles. These extraordinary powers are in the Scriptures called the Spirit of God, and the Holy Spirit; and the great change which took place in the views, feelings, and character of pharisaic Jews and idolatrous heathen, when they sincerely professed the christian faith, is called, *a new creation*, *regeneration*, *rising from the dead*, and the like. And as conversion to christianity was usually produced by the evidence of miracles this new creation, regeneration, sanctification, or passing from death to life, is in this sense ascribed to the Spirit of God.

"The Jews, having been chosen by God to peculiar privileges, entertained a very high notion of their own dignity, and expressed themselves in the most contemptuous language of the idolatrous gentiles, who were not in covenant with Jehovah. Of themselves they spoke as a *chosen and a holy nation*, *sons of God*, *and heirs of the promises*. But the heathens were represented as *sinners*, *as aliens*, *as enemies to God*, and the like. In allusion to which forms of expression the converted gentiles being entitled equally with converted Jews, to the blessings of the new dispensation, they are therefore said to be *forgiven*, *reconciled*, *and saved*, to be *fellow-citizens* with

* Rom. v. † 1 Cor. xv.

the saints, and of the household of God.

"The death of Jesus is sometimes called a *propitiation*, because it put an end to the mosaic economy, and introduced a new and more liberal dispensation, under which the gentiles, who were before regarded as enemies, are admitted into a state of amity and reconciliation; that is, into a state of privilege similar to that of the Jews. It is also occasionally called a *sacrifice*, being the ratification of that new covenant into which God is pleased to enter with his human offspring, by which a resurrection to immortal life and happiness is promised, without distinction, to all who are truly virtuous. Believers in Christ are also said to have *redemption through his blood*, because they are released by the Christian covenant from the yoke of the ceremonial law, and from the bondage of idolatry. Dr. Taylor has in general well explained these Jewish phrases in his admirable *Key* to the apostolic writings, prefixed to his Commentary on the Epistle to the Romans.

"The Scriptures contain a faithful and credible account of the *christian doctrine*, which is the *true word of God:* but they are not *themselves* the word of God, nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretension, and as such expressions expose christianity unnecessarily to the cavils of unbelievers.

"Christianity sums up the whole of human duty in the love of God and our neighbor: and requiring that *all* our time should be employed to the best account, and that every action should be consecrated to God, lays no stress upon ritual observations, and expressly abolishes that distinction of days, which formed so conspicuous a feature in the mosaic institute. To a true Christian every day is a sabbath, every place is a temple, and every action of life an act of devotion. A Christian is not required to be more holy, nor permitted to take greater liberties upon one day than upon another. Whatever is lawful or expedient upon one day of the week is, under the Christian dispensation, equally lawful and expedient on any other day. Public worship, however must be conducted at stated intervals; and it has been usual from the earliest times for Christians to assemble together, on the first day of the week, to commemorate the death, and to celebrate the resurrection of their Master.

"This appears to me to be the true doctrine of reason and revelation, in which the God of nature is not represented as frowning over his works, and like a merciless tyrant dooming his helpless creatures to eternal misery, with the arbitrary exception of a chosen few; but as the wise, benevolent, and impartial parent of his rational offspring, who is training them all under various processes of intellectual and moral discipline, to perfect virtue and everlasting felicity. Such is the God of my faith and adoration, the God of nature and of revelation, the God and Father of our Lord Jesus Christ, that God whose existence, attributes, and government are the joy and confidence

of every enlightened and virtuous believer."*

The public have here the modern Socinian system, placed fairly before them, by one of its most distinguished advocates. I have not leisure, nor room, to examine at any length, the particulars of this compendium. I shall add only a few remarks.

1. The writer admits, that evil exists in the world, and that "a limited quantity of it, both natural and moral, was necessary to the production of the greatest possible good;" but says, "we may certainly conclude, that none of the creatures of God, in *any* circumstances, will ever be made *eternally miserable.*" "It is plainly repugnant to the justice of God, that the gift of existence to any of his intelligent creatures, should be, upon the whole, a curse." Yet our Savior says of Judas, "*It had been good for that man, if he had not been born.*" And if this may be the case with Judas, it may be with many others.

It is truly astonishing, to see universalists establishing themselves on this foundation, that because God is *good* and *just*, none of his creatures can be finally miserable. If there be any force at all in this reasoning, it applies equally to the present state of things. It is as much evidence of injustice in the Deity, that creatures should be miserable now, as at any future period. The greatest good of the universe, for aught that we see, may demand it then, as much as now. God can no more do little injustice, than great injustice. If benevolence actually forbids any misery, then we must now conclude against the benevolent character of the Deity. If it does not, then creatures may be miserable ten thousand years hence, or at any future period, and God still be benevolent.

The whole argument on the Socinian part, is a mere *petitio principii*, a taking for granted the thing in dispute. They say, divine benevolence forbids eternal misery; and, taking this *for granted*, proceed to build their system, whereas the very question in dispute is, whether divine benevolence does forbid eternal misery?

But the logic employed, is worthy of the principles it is designed to establish.

2. This new system in consistency with one object it has in view, which is to degrade the character of the Savior, maintains the state of man to be such, that there is no need of a Redeemer. "If there is a preponderance of vice and misery in the world, we must conclude our Maker is a weak, or a malignant Being. The truth is, that upon the whole, there is a very great preponderance of good in general, and with few, if *any* exceptions, in *every individual* in *particular*. Character is the sum total of moral and intellectual habits; and the proportion of virtuous habits, in the *worst characters*, exceeds that of vicious ones."

How different is the portrait of St. Paul. "There is none that doeth good; no, not one. By nature we are children of wrath." And in reasoning respecting the necessity of Christ's atonement, he says, "Because we thus judge, if one died for all, then were all *dead*."

* See Belsham's Review of Wilberforce's Treatise, Letter II.

If I were disposed to cite witnesses to the desperate depravity of the human heart, I might bring them from heaven, earth, and hell. Innumerable saints around the throne of God, are this moment celebrating the praises of that redeeming love, which snatched them from the eternal pit, to which they might have been justly sentenced for their rebellion. The earth is full of violence, and fraud, and oppression, and evil designs. The testimony to human depravity, is recorded on every page of history, in letters of blood. Hell with its myriads of miserable wretches, its curses and blasphemies, which are continually ascending, bears awful testimony to the fact in question.

But I forbear, my business is not to controvert any position at length, but only to remark. If the depraved and ruined state of man be denied, revelation is made a farce, and the gift of a Savior ridiculous.

3. The materiality of the soul, and its extinction after the death of the body, until the resurrection, is asserted by this system.

But to the penitent, *dying* thief our Savior said, "this day shalt thou be with me in Paradise." Paul was "in a strait betwixt two," whether he should choose "to *abide in the flesh*, which was needful" for his Christian brethren, or "*to depart*, and *be with Christ*, which was better." But what did he mean by *abiding in the flesh*, or what by *departing and being with Christ*, if the soul is material and has no separate existence. And why should he consider it better to depart or to die, if at death the soul ceases to exist, till the resurrection? The truth is, according to Paul's belief, to be *absent from the body* is to be *present with the Lord;* and in that state are the *spirits of just men made perfect.*

4. The Spirit of God is asserted to be nothing more than the miraculous gifts, which were bestowed upon the apostles.

In the seventh Letter of Mr. Belsham, it is said, "the distinct personal existence of the Holy Spirit is, I believe, abandoned by every person, who has paid much attention to the phraseology of the Scriptures." And again, "The controversy" (respecting the personality of the Holy Spirit) "is almost as much at rest, as that concerning transubstantiation."

It is very difficult to decide, whether this is the result of ignorance, or a premeditated design of falsehood.

5. "A *new creation: regeneration; rising from the dead*, are only expressive of the great change which took place in the views, feelings, and character, of pharisaic Jews, and idolatrous heathen, when they sincerely professed the Christian faith. And as such a change was produced by the evidence of miracles, in this sense it was ascribed to the Spirit of God."

A *new creation*, then, is only a persuasion from testimony, that the gospel is the true system. And this can take place, only among *pharisaic Jews*, and *idolatrous heathen.* All who are educated in the belief of christianity, have no need of a change. This is thorough work; but it must be owned, that it is consistent with the rest.

6. "To be *forgiven*, *reconciled*, and *saved*, means, that the

gentiles, under the new dispensation, are admitted to equal privileges with the Jews; and to be *redeemed by the blood of Christ* is only to be released from the yoke of the ceremonial law."

If such expositions are correct, I must say, that of all the writers I have yet seen, the sacred writers are the most enigmatical, indefinite, and obscure.

But you shall now hear the reason, why the Scriptures are treated in this manner. "*The Scriptures are not themselves the word of God; nor do they ever assume that title; and it is* HIGHLY IMPROPER *to speak of them as such.*"

This is honest. It is speaking out; and to the purpose. A rational mind could entertain no doubt before this, that Mr. Belsham did not believe the Scriptures to be the word of God. But when he frankly confesses his *infidelity*, he will not be angry with us, if we assign him his proper station and rank him under the banners of Hume and Voltaire.

7. "Christianity *expressly* abolishes that *distinction of days* which is so conspicuous a feature, in the mosaic institute. Whatever is lawful or expedient on one day of the week, is equally lawful and expedient on any other day."

At the close of this summary, the author says, "This appears to me, to be the true doctrine of reason and revelation."

Nothing very particular appears in this summary, respecting Christ, and the part he sustains in the scheme of our salvation. But this defect is supplied in the *eighth* Letter.

"Jesus," says the author, "is indeed now alive. But as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of *gratitude* for favors now received, nor yet of confidence in his future interposition in our behalf."!!

What a scheme of salvation and what a Savior is this, for a ruined world? Oppressed with a load of guilt greater than I can bear; a candidate for immortality; accountable to Him in whose sight *the heavens are not clean;* and my life exposed every moment to the ravages of death, I look about me for help. I ask for some *propitiation*, some *atonement* for rebellion against the majesty of heaven, committed against the clearest light, and the most endearing love, and I am directed for a Savior to one *whose place of residence I know not*, and *in whose interposition I cannot confide.*" I ask for a Savior who is "mighty and faithful to save even to the uttermost," and I am directed to a mere man, a child of the dust; a peccable creature like myself! I feel the corruptions of my heart, rising up from day to day, and urging me on to offend against my God, and I know from experience that resolutions will not restrain them; I ask for a change of heart; the implantation of a new principle, which shall lead me to obey God, and I am told such a change is chimerical, and that there is no Holy Spirit!

What a gloomy, cheerless system is this, for a soul pierced through and through with the arrows of guilt and conviction?

Who would exchange for it, that blessed *hope*, for which the martyrs of the Reformation bled and died? Who would thus dare pour contempt on that eternal Son of God, whom they loved and adored, and into whose hands they have committed their departing spirits? Who would thus dare revile that fearful name, to which unnumbered millions shout halleluias around the throne of God.

If Herod, and Caiphas, and Pilate joined to crucify the Lord of glory, they were less guilty than those, who, under the mask of friendship, and after all the accumulated testimonies of ages to the divine glories of his character, now "crucify him afresh, and put him to an open shame."

A Trinitarian.

SELECTIONS.

REMARKABLE CONVERSION OF TWO MAHOMETANS.

From Dr. Buchanan's Sermon before the Society of Missions to Africa and the East.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr was Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consenting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni. Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia then residing at Cabul.* In the Mahometan states it is death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of

* The Armenian Christians in Persia have among them a few copies of the Arabic bible.

the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship to let him escape with his life. "But Sir," said Sabat, when relating the story himself, "I *had no pity.* I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards *me.* He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir," said Sabat in his imperfect English, "he never *changed*, he never *changed.* And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic.* He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public profession of his faith, he was baptized by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

* One of those copies sent to India by the "Society for Promoting Christian knowledge."

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the east, being the general language of western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi) "*Happy News for Arabia;*" written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well known family in Arabia, for the truth of the facts.*

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they despatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

FRAGMENTS.

"That part of the world in which christianity is established, infinitely surpasses the rest in all the sciences and improvements which raise one nation above another in reputation or power. Of this superiority the Europe-

* Sabat is now at Dinapore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's, College, Cambridge, Chaplain to the East-India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labors. Mirza Fitrut, another celebrated Persian scholar, who visited England some years ago, is engaged as the coadjutor of Sabat in his translation. Mr. Martyn himself is translating the Scriptures into the Hindostanee language. Sabat, soon after his arrival in Bengal, visited the baptist missionaries at Serampore, and remained there for two months and a half, that is from August to October, 1807. Ever since that period he has been at Dinapore. Mr. Martyn in his latest letters, speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time the best mathematician and logician in Arabia. Mr. Martyn was senior wrangler in mathematics at Cambridge, in the year 1801.

arts have availed themselves to the utmost in every project for extending their empire or commerce, and have brought a great part of the globe into dependence upon either their arts or their arms. Now the same attainments in science or policy might be employed to good purpose on the side of religion: and though hitherto subservient to the designs of interest or ambition, may we not flatter ourselves, that at last, they shall become noble instruments in the hand of God, for preparing the world to receive the gospel?"

"*The Situation of the World at the time of Christ's appearance.*" *A Sermon preached Jan.* 6, 1750, *by William Robertson, D.D.*

Undoubtedly we give offence....if we exercise the prerogative of Christ as sole lawgiver of the church, by making the terms of Christian communion either wider or narrower than he has made them.

At the same time we give offence if we claim a right to judge them that are without. It is an offence against common sense to expel men from a society to which they never seemed to belong, and to debar them from privileges to which they never had, or pretended to have any title."

"*Ministers cautioned against giving offence,*" *by John Erskine, D. D.*

"In him [Christ] every other quality ministered to goodness: he made all the pomp of power a servant to mercy, and seldom or never exerted any showy endowment, but in order to gratify the impulses of love."

"Men should not suffer luxury to prey on the vitals of charity, or to waste the funds which enable them to do charitable things.

"*The Character of Christ.*"—*Rev. Thomas Mutter.*

"When God, of his bounty, has bestowed on us an abundance of the good things of life, it is but a small testimony of our gratitude to him to bestow some inconsiderable portion of these in obedience to him to supply the wants of our indigent brethren. But the man of a selfish and cold heart goes away sorrowful when this is required of him; if he part with any share of his wealth on such an occasion, it is like tearing away the better part of himself."

"The man of vanity and ostentation is, in all his actions governed only by worldly censure and applause: he is at the utmost pains to make his virtues known, to have his good proclaimed, and to have his reward from men."

"*On kind affection.*"—*John M'Farlan, D.D.*

"However humbling the reflection, it is a fact, that, generally speaking, those who *have* power, and those who have none are actuated by the same principles; and the difference between the two classes appears, from multiplied experiments, to be a mere difference of situation."

"*The Peace of the Grave,*" *John M'Kenzie.*

"The preparations" [for the resurrection of Christ] "were now fully formed in both worlds, and all things stood in readiness

for the moment in which the arm of the Lord should be revealed.

Twice had the sun gone down upon the earth, and all, as yet, was quiet at the sepulchre. Death held his sceptre over the Son of God; still and silent, the hours passed on; the guards stood by their post, the rays of the midnight moon gleamed on their helmets, and on their spears: the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depths of the ways of God. At length the morning star arising in the east, announced the approach of light: the third day began to dawn upon the world, when, on a sudden, the earth trembled to its centre and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground: "his countenance was like lightning, and his raiment was white as snow." He rolled away the stone from the door of the sepulchre and sat upon it. But who is this that cometh forth from the tomb, with died garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength? It is thy Prince, O Zion; Christian, it is your Lord: He hath trodden the wine-press alone, he hath stained his raiment with blood; but now, as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious; it was the jubilee of the universe. The morning stars sang together and all the sons of God shouted aloud for joy; the Father of mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations.

"Now we know that our souls are independent of death; and in the same scene we may discover the pledge of God, that they shall be again embodied. The desolation which sin introduced into the kingdom of God is destined to meet entire redress from him who finished transgression. The revocation of the doom of death, the reunion of the spiritual substance with its material organ in the glories of perfection and immortality, is that final restitution of all things which the majesty of God seems to require, and of which he hath given assurance to men, in that he hath raised Jesus from the dead."

"*The Resurrection of Jesus*," *Thomas Hardy, D.D.*

REVIEW.

REVIEW OF DR. REES' CYCLOPÆDIA, VOL. X. P. 1.

(Continued from page 85.)

THE original article CONNECTICUT is more correct than articles of American geography usually are in this work. Additions containing useful information are made; and the statements are generally accurate. In the account of the courts of law, we are informed that the supreme court of errors has "two stated sessions annually, viz. on the Tuesdays of the weeks preceding the stated sessions of the General Assembly." This is incorrect. The supreme court of errors sits but once a year, viz. on the first Tuesday of June, *after* the spring session of the Assembly. It would have been desirable that more knowledge should have been obtained, and inserted, in this article; but if we compare it with what has been inserted on similar subjects, there is more occasion for praise than censure.

Under the word CONTAGION, the American editors have inserted a considerable addition, in which they attempt to shew that the yellow fever and the plague are not contagious diseases. They seem to take it to be established beyond all question, that their theory is correct. We only say, that it would quiet the fears of many of our countrymen could they be made to believe in this doctrine.

From the article COOPER, *Lord Shaftesbury*, though wholly original, we take the liberty of citing a few passages, which shew in a clear point of view, how those who call themselves *liberal* and *candid writers*, endeavor to pervert the minds of their readers, in those miserable daubings of character, which they call biography. It is scarcely necessary to mention that Lord Shaftesbury was an active infidel through his whole life, that he was guilty of the vile hypocrisy of professing great friendship for christianity while attempting to overthrow it, and that his principles tended to the destruction of all virtue. Notwithstanding all this, when his life comes to be written for the *Biographia Britannica*, by a minister of that gospel on which he had cast systematic contempt, and when it comes to be transcribed and abridged for this Cyclopædia by another minister of the same gospel, nothing is said to warn the young of the snares spread for their souls by this artful destroyer, nothing of the flimsy sophistry and glaring contradictions which he has endeavored to conceal under splendid language and elaborate composition, and nothing of the guilt attending the man who labors to disseminate falsehood and error among his fellow men. On the contrary he is praised as a disinterested patriot and a sincere inquirer after truth and virtue. Take as samples the following passages:

"During the remainder of that Parliament, lord ASHLEY" (his title at that time) "was indefatigable in the promotion and support of every measure in favor of liberty, without regard to the person by whom it was introduced, influenced unquestionably by an attention to the

public good, without feeling the paltry motives which too frequently actuate political men."

Speaking of a private correspondence in which his lordship had been engaged, and which, "was on that account unfit for public view," the editor says,

"It nevertheless set his lordship's integrity in the most amiable point of light."

In the account which is given of his writings we are informed that,

"Lord Shaftesbury's Letter on Enthusiasm was written from excellent motives; that it contains many admirable remarks, delivered in a neat and lively strain, but that it wants precision, conveys but little information, and contains some exceptionable passages."

The same character is given of the Essay, in which he attempts to establish the preposterous doctrine that ridicule is the test of truth; and several of his other works are spoken of in still higher terms of commendation.

In summing up his character the editor says,

"Lord Shaftesbury, in all his works, shews himself a zealous advocate for liberty, the steady friend of virtue, and a true believer in natural religion. He sometimes professed himself a Christian; but his writings in many parts, render his faith in the divine mission of Christ very questionable."

This is just such a character as a confirmed infidel would have given, except perhaps he would have despised the affected prudery of saying, that "*his author's faith in the divine mission of Christ was very questionable.*" We have not room to say all that might be said with propriety, on the blame attached to those who call themselves Christians, and yet lend all their influence to bolster up infidelity, and to give currency to the false and hollow professions of those, who despise all true virtue, deny the Lord that bought them, and cast contempt on the only system of religious truth which can make men comfortable here, or blessed hereafter. What sort of a Christian is he, who holds that a declared, active champion of infidelity, possessed of talents and learning, and enjoying all the advantages of a preached gospel, can yet be "*the steady friend of virtue.*" Certainly he agrees not with him who said, "if any man love not the Lord Jesus Christ, let him be *Anathema maran atha.*" That our readers may see how contradictory, and indefensible the doctrines of Shaftesbury are, we give a synopsis of them from Dr. Dwight's Sermons on Infidel Philosophy.

Lord Shaftesbury declares,

"That the belief of future rewards and punishments is noxious to virtue, and takes away all motives to it;

That the hope of rewards, and the fear of punishments, makes virtue mercenary;

That to be influenced by rewards is disingenuous and servile; and

That the hope of reward cannot consist with virtue; and yet,

That the hope of rewards is not derogatory to virtue, but a proof, that we love virtue;

That the hope of rewards, and the fear of punishments, however mercenary it may be accounted, is, in many instances, a great advantage, security, and support, of virtue; and

That all obligation to be virtuous arises from the advantages (i. e. the rewards) of virtue, and

from the disadvantages (i. e. the punishments) of vice:

That those are censurable, who represent the gospel as a fraud (or imposition;)

That he hopes the discourses of Dr. Whichcot will reconcile the enemies of christianity to it, and make Christians prize it more highly than before; and

That he hopes Christians will be secured against the temper of the irreconcileable enemies of the faith of the gospel; and yet

He represents salvation as a ridiculous thing; and insinuates,

That Christ was influenced, and directed, by deep designs of ambition, and cherished a savage zeal and persecuting spirit; and

That the Scriptures were a mere artful invention to secure a profitable monopoly (i. e. of sinister advantages to the inventors:)

That man is born to religion, piety, and adoration, as well as to honor and friendship;

That virtue is not complete without piety; yet

He labors to make virtue wholly independent of piety:

That all the warrant for the authority of religious symbols (i. e. the institutions of christianity) is the authority of the magistrate:

That the magistrate is the sole judge of religious truth, and of Revelation:

That miracles are ridiculous; and

That, if true, they would be no proof of the truth of Revelation:

That ridicule is the test of truth; and yet

That ridicule itself must be brought to the test of reason:

That the Christian religion ought to be received when established by the magistrate; yet

He grossly ridicules it, where it was thus established:

That religion and virtue appear to be so nearly connected, that they are presumed to be inseparable companions; and yet

That atheists often conduct so well, as to seem to force us to confess them virtuous:

That he, who denies a God, sets up an opinion against the very well being of society, and yet

That atheism has no direct natural tendency to take away a just sense of right and wrong:

That atheism is greatly deficient in promoting virtue; and

That the natural tendency of it is to take away a just sense of right and wrong."

VOL. X. P. 2.

THE account given of St. Paul's two Epistles to the CORINTHIANS is selected with great propriety and judgment. The pertinency of the topics which the apostle introduces, and the evidence which these epistles afford in support of the Christian religion, are very clearly exhibited. We give this approbation with more readiness, as many articles relative to the Scriptures, and the truths they contain, are written in a manner which we are far from approving. The authors cited are Doddridge, Whitby, and Paley. No additions are made to the original article.

We were much surprised to find that the article COTTON has received no additions whatever from the American editors. On subjects so interesting to this country, as the cultivation of a staple commodity, it surely is not too much to expect that some

labor and expense should be cheerfully bestowed by the publisher of an edition so important in itself, and so abundantly profitable to him, as the work under review. We beg leave to remind him of the following sentences in the advertisement, which accompanied the first number.

"As, however, all European publications are susceptible of amendment and addition in those parts, at least, which relate to the United States, the American editor has engaged, in the various departments of science and literature, the assistance of gentlemen, whose talents and celebrity do honor to their country, and will essentially enrich this great and important work.

"To the article *American Biography*, which has been very greatly not to say entirely neglected in all preceding works of the kind, a proper attention will be paid in the present."

These promises we could not but recollect with pain on finding that nothing is said on the *culture of Cotton*, a subject which might undoubtedly be treated satisfactorily by many gentlemen in the southern states; or on the cause of the astonishing increase of our exportations of this article within the last ten years, a cause not only honorable to Mr. Whitney, the inventor of the machine for cleaning cotton, but amazingly productive of national wealth. According to the tables from the English edition, it seems that in the year 1799, there were imported into London and Liverpool from the United States, about 24,000 bales of cotton of 300 pounds each; and that in 1806, these importations had increased to 105,000, more than half of all the cotton brought to England that year. The great cause of this increase is the possession of Mr. Whitney's machine by the planters in the southern states. So important is this invention, that, as we are informed from good authority, four times as much cotton can be raised now, in many parts of Georgia and the Carolinas, as could have been raised with the same labor before the invention. In a cause decided in the circuit court of the United States, between Mr. Whitney and the violators of his patent, judge Johnson, in giving the opinion of the court, declared, that this machine had added *one hundred millions of dollars* to the value of the single state of Georgia; and that he could prove this assertion to any man's satisfaction by arithmetical calculation. Yet this invention almost unparalleled in its consequences, is not even mentioned by the American publisher. Nor have we found any reference to any other subsequent article, for further information. The least that a regard to propriety would have required in this place, is, we think, an authentic and full account of the culture of Cotton, of its preparation for market, and of Mr. Whitney's machine, with a delineation of it on a plate.

Under the word COVENANT, in *Theology*, the English editor seems to deny that "a constitution, such as that which some divines have supposed to be the covenant with Adam, whereby all mankind should become obnoxious to eternal misery for the transgression of one common head, is consistent with divine justice." The denial is not direct in terms; but the whole paragraph taken together amounts to a denial. The Amer-

ican editors insert a few sentences to correct what may be erroneous in the article.

It is not surprising that those who do not believe in the atonement of Christ should reject the doctrine of the fall of Adam and its consequences. These main truths of the Holy Scriptures must be received or denied together. But in a most unbecoming employment are those engaged, who undertake to decide by their own powers of reasoning, what is proper, and what improper, to be done by the infinite Jehovah. In such presumption we beg to have no participation.

No other article in this number has received additions worthy of mention, except that of Cow pox, which is described as having pervaded nearly the whole of North America.

(To be continued.)

To the Editors of the Panoplist.

[Proposals have been lately issued for the republication of *Mr. Fellowes'* "*Religion without Cant.*"* The public will undoubtedly be gratified by some account of that extraordinary performance, that they may know what they are about to purchase. In the *Christian Observer*, vol. 1. page 519, you will find a review of this work, which, if I mistake not, furnishes all the information which can be wished. A republication of this review will give pleasure to one of your readers, and I presume to many. I am, gentlemen, yours, &c. *X.*]

* The work referred to by our respected correspondent, has already made its appearance, not indeed under the *original* title of "*Religion without Cant*," which would probably have excited alarm in the Christian public, but under the more specious title of "*A general View of the Doctrines of Christianity.*" In the preface, however, the public are advertized, that, "the work is compiled *principally* from a work of the Rev. Robert Fellowes, entitled "Religion without Cant." The republication, therefore, of the review of the original work, from the *Christian Observer*, may still be proper and useful, in reference to the present compilation, which, though purged of some of the offensive and ridiculous, not to say impious, passages of the *original* work, retains the essence of its poison. We the more readily comply with the request of *X.* at the present time, because the republication, either entire, or in a garbled, and disguised form, of works of the general character of Mr. Fellowes' "Religion without Cant," has, in this vicinity, become an affair of concert and system. As the Socinian host in this country seem fond of appearing in the field of religious controversy in the borrowed armour of their brethren in Great Britain, they will not complain, if they are met by us with the same weapons of defence, which have been so ably and successfully employed against the same attacks of their brethren on the other side of the Atlantic. Beside, we think it desirable, that our readers should know in what light this description of Christians, who have but recently made their appearance in this country, are regarded by those in Great Britain, who are engaged in the same general cause with ourselves. Especially do we deem it important that the public should be early apprized of what kind of books, some in and around our capital have compiled and "designed for the edification of families more especially, and recommended to them as a valuable manual for the instruction of Children."

We were sorry to see the name of Mr. *Etheridge*, from whose press so many wholesome books have issued, prefixed to this insidious work. We presume he must have been deceived by its specious title, as others probably will be. *Editors.*

From the Christian Observer:

Religion without Cant; or a Preservative against Lukewarmness and Intolerance, Fanaticism, Superstition, and Impiety. By Robert Fellowes, A. M. of St. Mary Hall, Oxford, Curate of Harbury, Warwickshire. 8vo. 8s. London. White. 1801.

We have already had occasion to introduce this author to our readers as the writer of a pamphlet, entitled The Anti-Calvinist; wherein he inculcated doctrines diametrically repugnant to the word of God, and to the spirit and letter of the Articles of

our church. The main design of the present work appears to be, that of giving a more particular and labored representation of those doctrines; and of thus filling up those outlines of heterodoxy, which were merely sketched in the former publication.

These two works correspond also in another particular; they both abound in that species of cheap and convenient abuse, which consists in using hard names and coarse epithets, without being at the trouble of shewing the applicability of either. In this circumstance, the work now before us rather exceeds its predecessor; and the flowers of Billingsgate (as they are denominated by a writer in the Anti-Jacobin Review) which appeared to be just budding in the Anti-Calvinist, present themselves full blown in this later production.

Among the many false doctrines which Mr. Fellowes maintains, there is no one which he is more dogmatical in asserting, than that of the gospel being *nothing more than a rule of life.* With this doctrine the whole spirit and language of the present publication accords. It is a doctrine which has been raked up from among the dregs of Socinianism; which, if followed through its consequences, would bring us to the very threshold of infidelity; and which, in its simplest form, possesses a direct and positive tendency to paganize Christianity. It is, however, a doctrine which has no chance of being adopted by any persons, who, to a tolerable acquaintance with the sacred Scriptures, add a cordial belief of their truth. Its falsehood will be detected, without any effort of examination, by all who consider the gospel in that light, in which St. Paul viewed it, when he declared, that "the gospel of Christ is *the power of God unto salvation* unto every one that believeth."

In the preface which Mr. Fellowes has prefixed to his work, there is one passage, which it would be highly improper to pass without some notice. We do not mean that, in which he supposes a connexion between *Christian benevolence* and *a good dinner*; for we believe that the idea of our being feasted into philanthropy will rather awaken the mirth, than offend the feelings of the reader. The passage to which we refer, occurs in the 19th page, where Mr. Fellowes having occasion to mention the act of adultery, expresses it, not in such terms as mark the criminality of the deed, but in such as are ordinarily employed to describe it, by the most light minded among the vulgar.

A considerable part of the work which we are considering, is of a polemical cast; and the object of attack appears to be twofold. On some occasions Mr. Fellowes assembles a hideous group of what he calls the fanatics, to whom he ascribes, *ad libitum*, a plentiful portion of absurdity, which he seriously and triumphantly sets himself to answer. On other occasions he takes a higher aim, and attempts no less than to overthrow some of those doctrines which have been heretofore considered as essential and fundamental parts of Christianity; which have been embraced and maintained by the wisest and best of men; but which Mr. Fellowes happening

to dislike, condemns as false in themselves and immoral in their tendency, and which he, therefore, labors *per fas atque per nefas*, to discredit and destroy.

In his assault on the fanatics, we should feel no difficulty in unreservedly wishing him success, if the weapons which he brandishes were better suited to the hand of a Christian minister; and we should, moreover, be ready to commence hostilities ourselves against the fanatics whom he has described, if we knew where to find them. Where Mr. Fellowes discovered them he has not informed us, and, therefore, we can only wish, that if his chastisement can possibly prove beneficial, it may speedily reach them; although of its benefiting them, we, ourselves, have no expectation, since, from Mr. Fellowes' description, they appear to be among the number of either the incurably idiotic, or the irrecoverably insane. Of this last circumstance our readers will judge, from the few following extracts from Mr. Fellowes' account of them:—"The fanatics make even religion itself the foundation of unrighteousness." (p. 4.)—"They make holiness to consist more in turbulence of sensation, than in rectitude of action." (p. 7.)—"They make the *delirium* of sensation a substitute for integrity of character;" (p. 27.) and yet, strange inconsistency indeed! "make great pretensions to superior sanctity." (p. 29.)—"They throw wide the gates of heaven to the sinner, and shut them against the righteous;" and "with them salvation *depends* upon the impulses of feelings." (p. 51.)—"They ascribe to faith a power, superseding the necessity of instruction and the use of inquiry." (p. 97.)—"They confine the seat and habitation of faith, the bounds of its existence, and sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." (p. 120.)—They feign that "man's depravity is *incurable;*" and "represent God as angry with us, for no other reason than *because we are born.*" (p. 151.)—They hold that grace "is often withheld from the contrite, and often lavishly accorded to the hypocrite." (p. 189.)—They "confine the agency of grace within the volatile gas of the sensations." (p. 191.)—And, lastly, (to complete the picture) we are assured, that "the fanatic puts the victims of his rage to every torture, which he can contrive in this world, *and then breathes fervent wishes to heaven for their eternal damnation in the next!*" (p. 130.)

Of this delineation of fanaticism, we may now take our leave for the present; and proceed to the important task of noticing the attack which Mr. Fellowes has made on what we consider, and what our church has ever held, to be among the essential doctrines of the gospel of Christ.

The doctrine of original or birth sin is pronounced by Mr. Fellowes to be totally false. We pretend not to add to the authorities and arguments by which this doctrine has been, and still may be proved to be true. We shall, therefore, for the present, only trouble Mr. Fellowes with a request, that he will attentively

consider these two practical questions—How can any man, with a pure conscience and an upright mind, declare in the sanctuary, in the presence, and in the administration of the ordinance of God, that "all men are *conceived and born in sin*," when he himself, at that very moment, is persuaded, that all men are *born innocent and upright?*—and how can he in that same ordinance, and on his knees before that same God, who seeth the heart and abhorreth iniquity, address a prayer to him, that he would grant to the infant, whom he is about to baptize, "remission of his sins by spiritual regeneration," when he, at the same time, believes, that the infant neither wants such *remission*, nor is capable of such *regeneration?*

It may also be useful to consider, how far it is consistent with that morality, for the interests of which Mr. Fellowes professes so much zeal, that he should instruct the children of his parish in a catechism, which affirms, that we are "born in sin, the children of wrath," when he thinks, and publicly declares, that such an affirmation is a *falsehood;* and not merely that it is a falsehood, but that it is such an one as is of the very worst moral tendency.

Mr. Fellowes talks much of the *dishonesty* and *falsehood* of the fanatics. But is he not apprehensive, that if any one of them, who retains any portion of his wits, should read the work before us, and compare some passages of it with others in the Common Prayer Book, he would find materials for a severe and irresistible retaliation?

Mr. Fellowes has discovered, that the Ninth Article of our church is not very favorable to his sentiments on the subject of original sin; and he even *confesses* that it in some degree sanctions this doctrine; but adds, that "this article admits of an explanation that will entirely do away the mischievousness of the doctrine." He also says. (p. 33.) "Though the doctrine should be more expressly authorized by the Articles than it appears to me to be, yet it cannot well be called the doctrine of the church of England, when it is not the doctrine of the majority of the members, who compose that church." Again, "When we wish to ascertain the true doctrine and belief of the church of England, we are not to inquire so much what *was* the doctrine and belief of its clergy in past ages, as what *is* the doctrine and belief of the clergy, or the church, at the present day. That which *was* the doctrine and belief of the clergy in past ages, *was* the doctrine and belief of the church in *their* time; and that which is the doctrine and belief of the clergy in this age, is the doctrine and belief of the church in *our* time."—Again, "As the majority of the *living* members, and particularly the most learned, upright, and judicious members of the church of England, constitute the church of England,* they may, without for-

* We were taught just before, that *the clergy at large* constitute the church of England. Now we are told, that *the majority of the living members*, and particularly *the most learned, upright, and judicious members* of the church of England, constitute that church! If the latter of these contradictory opinions be admitted, it will be necessary for a conscientious candidate for ordination, who wishes to subscribe the Articles in the sense

mally repealing any of the articles, put any construction upon them which they think best, and that construction is the legal doctrine of the church in their time; and in that sense, and according to that construction, the articles may and ought to be subscribed; and he, who thus subscribes them, maintains what it is so necessary to maintain, an unity of doctrine with the majority of his brethren; *and is, consequently, a better friend to the church of England, than he who may subscribe the articles in a sense more agreeable to the letter, but more adverse to the general construction of the clergy: and consequently, to the received doctrine of the church.*"

We really think that Mr. Fellowes can scarcely for a moment suppose, that such absurdities will impose upon any man of common sense, or that such dishonest sophistication will be acceptable to any man of common honesty.

In a note at the bottom of p. 131, Mr. Fellowes says, that governments should be taught "to labor to prevent these hell-born fiends, (the fanatics and atheists) from spreading their venom among the people; *and this*," he adds, "*can only be done by compelling the ministers of the Establishment to teach* NOTHING BUT THAT PURE MORALITY WHICH CHRIST TAUGHT, WITHOUT ANY CANT OR ANY MYSTERY." Now is Mr. Fellowes *sure* that this expedient would avail? Is he certain that no better, no honester means can be devised for converting atheists and fanatics, and for restraining the propagation of their principles, than that of *compelling* the ministers of the establishment to abstain wholly from teaching those mysteries of Christianity which they have solemnly engaged, and are expressly ordained to inculcate? That *cant* should be discouraged, we allow; although we could wish that the repression of it among the ministers of the establishment were effected rather by their own good sense and discretion, than by the operation of political coercion. But when the suppression of those *mysteries*, which, though unfathomable to our understanding, are, nevertheless, fit objects of our faith; such as "the Trinity of persons in the undivided godhead, the incarnation of the second person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, and the mysterious commerce of the believer's soul with the divine Spirit"—when a *compelled* suppression of these mysteries is proposed, as a panacea for the moral disorders produced by fanatics and atheists, we must beg leave to question the judgment and skill of the prescriber. And whatever Mr. Fellowes may say or think, our hearts desire and prayer to God is, that the clergy of the establishment, of whom we are taught "to account, as of the ministers of Christ, and stewards of the mysteries of God," may have "utterance given unto them, that they may open their

which, according to these rules, is the only legal one, to take an actual survey of the kingdom, and to poll all the existing individuals who profess to be members of the church of England; at the same time, taking with him a pair of intellectual and moral balances, nicely adjusted, in order to ascertain the comparative *learning*, *uprightness*, and *judiciousness* of these same living members of the church.

mouths boldly to make known the mystery of the gospel."

It is a curious fact, and a striking instance of the inconsistency which attends all attempts to evade the force of plain truth, and to quibble away the dictates of common sense, that although Mr. Fellowes would allow, and even persuade government to *bind* the ministers of religion, by an act of rigorous *compulsion*, to teach nothing but morality; he, nevertheless, deems it inconsistent with rational liberty, that these same ministers should be bound, by their own voluntary and most solemn engagements, to teach no doctrines repugnant to those which are contained in the confession, to whose truth they have subscribed their assent.

But with instances of inconsistency and self contradiction, the present publication abounds. In one place we are taught, that in the first verse of the eleventh chapter of the Epistle to the Hebrews, the word *faith* means "those things which are revealed by God, but are invisible to our perceptions." (p. 104.) Fortunately, however, for truth, Mr. Fellowes afterwards changes his opinion, and quotes this very verse as referring to the act of faith in the mind of the believer. In p. 112 he tells us, that "the ceremonial laws of the Mosaic dispensation were intended merely to preserve unbroken the barrier between Jew and gentile." And yet, in the *very same page* (as if impatient to contradict himself) he declares, that "the Redeemer was, indeed, seen through the rites of the Mosaic dispensation." Again, in p. 208, he says, that grace, *moderates the rigor of the law, and mitigates its penalties;* and yet he asserts in the same page, nay, in the same period, that *grace establishes the law;* and moreover speaks in p. 210, of the moral law being "*perfected* by the sovereign excellence of Christian charity." Again, in p. 179, apostrophizing the Christian, he says, "It is only by personal acts of sin, *hardening into habits of sin*, that thou becomest a transgressor, subject to the wrath of God;" and yet in p. 220, he declares that "the moment we have violated *any one* duty of truth, justice, and humanity, or any one saying of the perfect law of Christ, that moment we are polluted with guilt; and, without repentance, obnoxious to punishment."

Of Mr Fellowes' opinions on the subject of regeneration, it is unnecessary to say more, than that he maintains that regeneration is "only another name for repentance *confirmed;*" and that he believes, that "there are some persons who need no repentance."

His ideas respecting the operations of divine grace, and the efficacy of prayer, may be collected from the following quotations.—"Though devotion excite the most agreeable sensations, these sensations ought not to be esteemed supernatural calls or miraculous experiences; for they proceed from natural causes, and are generated by the moral organization of man, &c."—"Prayer is a help to holiness; and when fervent and sincere, procures a refreshing supply of those wholesome moral energies, those spiritual gifts, which, by whatever name they may be expressed, are cer-

tainly ultimately derived from the Father of Spirits; not by any immediate and miraculous interposition of his power, but through the channel of that moral order of things which he established, and the moral constitution of man, which he ordained." (p. 187.)—"Grace operates by general laws." (p. 190.)—"One measure of grace, rightly used, will bring us another. One temptation combatted and vanquished, brings strength to resist a stronger; till, by degrees, the habit is formed, and the fiercest assaults of the adversary are derided." (p. 202.) For these opinions on the subject of grace, Mr. Fellowes indeed prepares his readers, by telling them in a preceding page, that "*most* of the promises of grace, which occur in the Scriptures, are restrained to the apostolical age:" and by stating, as a mere *probability*, that, "the expressions, Ask and you shall have, &c. Luke xi. 9—13, have a relation to the faithful in all future ages."

Mr. Fellowes' views of this subject admit still farther illustration, from a sentiment which he expresses, in his 231st page, where he says, "Reason and conscience are the great antagonists with which God has provided us to combat temptation. Would we but carefully cultivate our rational faculties, and our natural sense of right and wrong, and which are so capable of improvement, no temptation would be able to bring us into subjection." Here we are told, in the former part of this passage, that "reason and conscience" are the *great* antagonists, with which we are to combat temptation; and, in the latter part of it, that "our rational faculties and natural sense of right and wrong," are *sufficient* antagonists. We very much doubt, whether St. Paul was of Mr. Fellowes' opinion. That apostle speaks, on one occasion, of our resisting the tempter, *stedfast in the faith;* and, on another occasion, when enumerating the defensive as well as the offensive instruments of Christian warfare, he directs, that *above all*, we should take the *shield of faith*, wherewith, says he, "ye shall be able to quench all the fiery darts of the wicked;" he also mentions "the sword of the Spirit, which is the word of God." Ephes. chap. vi. ver. 16, 17.

But we are not certain that Mr. Fellowes will admit St. Paul's authority, in opposition to his own. We cannot indeed conceive how Mr. Fellowes can believe the inspiration of that apostle, since he not only retails the ridiculous notion, "that St. Paul being bred a pharisee, spake in the 9th chapter to the Romans, and is there to be interpreted, *ex mente Pharicæorum, according to the doctrines of the pharisees concerning fate, which they had borrowed from the Stoics;*" but also says, concerning his Epistles in general, that the matter of them is, perhaps, in some degree, tinctured with the rabbinical philosophy; and he moreover insinuates, that there is a coincidence between the effect of prejudice on the mind of St. Paul, and the odor which an empty cask retains of its former contents! (p. 13.)

The subject which has occasioned the preceding observations may safely be dismissed with this one remark. When St. Paul,

under the pressure of that temptation, which he denominated "a thorn in the flesh," prayed for divine relief, God did not tell him that his *reason and conscience*, or his *rational faculties and natural sense of right and wrong*, were the *great* and *sufficient antagonists*, with which he might repel the temptation. No—the language of God to the apostle was, MY GRACE *is sufficient for thee.*

It will appear to many of our readers a strange, and it is certainly an expressive fact, that in attentively reading through this book, consisting of 400 pages, and intended to give a correct and comprehensive view of the religion of Christ, we have not met with a single syllable concerning "the exceeding great love of our Master and only Savior Jesus Christ, in dying for us." How any man could write a thick octavo volume on the avowed subject of Christianity, and so completely abstract his thoughts from the most prominent, most precious, and most influential of its truths; how he could speak of the pardon of sin, the gifts of grace, and the hopes of glory, and yet abstain from expatiating with pious gratitude and lively joy on that "precious blood shedding," by which that pardon, those gifts, and those hopes are "obtained to us"--these are questions which we are wholly unqualified to solve. That such things may be, we learn from the work before us; and the discovery pains no less than it surprises us. We forbear to draw any inferences from the fact; and leave our readers to determine, what that religion must be, which is accompanied by such an insensibility as can be perseveringly silent on such a subject. Mr. Fellowes has indeed once used the phrase, "atonement of Christ." What he means by the phrase the reader will judge, from considering it in connexion with the passage in which it occurs. His words are these: "How many particular acts of obedience or of disobedience will cause us, through the mercy of God operating in the atonement of Christ, to appear just in his divine presence on the one hand, or will occasion our exclusion from his favor on the other, we cannot ascertain, nor does it become us to inquire." (p. 348.) This is certainly an extraordinary sentence. The idea of determining our justification before God by exact arithmetical calculation, is so absurd, that Mr. Fellowes might have spared himself the trouble of discouraging its adoption, by pronouncing its impracticability. The notion also of acts of *disobedience* causing us to appear just in the divine presence, is perfectly novel, and can only be paralleled by the declaration which Mr. Fellowes makes in his 277th page, where he asserts, that the belief that there is no God is the fundamental principle of natural religion, on which all its truth depends, and all its importance rests!

To refute all the errors of this publication, and to mark all its defects, would be a task, no otherwise to be accomplished, than by writing a book at least twice as large as the one before us. Indeed many of Mr. Fellowes' sentiments and expressions are so palpably inconsistent with all which the orthodox members of

the Christian church have agreed to receive as true, that a child of ten years old, who understood the Catechism would be able to detect the false doctrines of this modern reformer; who, big with the imaginary importance of his plan, and confident of his abilities to accomplish it, anticipates the gratitude of the Christian world, for attempting to overthrow the doctrines, and explain away the truths, which the Christian world, properly so called, has, for more than two hundred years, agreed in embracing and united to maintain.

The man who speaks of Jesus Christ as *a man sent from God* (p. 139.); who represents repentance as restoring us to God's favor, (p. 167.) as saving the soul, (p. 179.) and as expiating offences, (p. 212.) and thus ascribes to it the offices which belong only to Christ, as our atonement and intercessor; who talks of men remaining suspended in a sort of middle state, between impenitency and repentance (p. 178.); who adopts the strict papistical interpretation of St. Peter's declaration concerning charity, in the 8th verse of his fourth chapter (p. 209.); who supposes pernicious tenets on religious subjects to be identified with the physical organization of an infant's brain (p. 248.); who repeatedly denominates sins little, trivial, transient, and venial; and, lastly, who speaks of men *deserving* admission into the courts of the mansions above (p. 275.); such a man may raise a smile by his absurdities, or excite compassion for his errors; but he is in no danger of making converts, or obtaining patrons, except among those who are either strangers or enemies to the established doctrines of the protestant church.

It would have argued a becoming modesty in Mr. Fellowes to have read more before he began to write; or, (if the propensity to become an author proved irresistible) to have written with that diffidence which would have suited his very imperfect comprehension of the subjects which he undertook to discuss. Dogmatical presumption is displeasing, even in an old man of the highest attainments and soundest judgment; but in a young man of moderate abilities and confined reading, it is very disgusting. It is curious to observe, that while Mr. Fellowes disdains to bend before (what he calls) the colossal authority of Hooker; he writes as though he expected that his readers should "bend in passive humiliation" before the (we will not say pigmy, but we may certainly say) not very gigantic authority of the curate of Harbury.

To the cant of affected piety, we have perhaps an aversion as real, though, we trust, not so fierce and uncharitable, as that which is professed by Mr. Fellowes. But there are other species of *cant*, which are scarcely less repugnant to our taste, or less revolting to our principles. Such, for instance, is the cant of paganism, which prates without meaning, and almost without end, about moral economy, moral organization, moral order, pleasurable influences, simple volition, universal system, &c. &c. &c. Such too is the *cant* of adulation, of which Mr. Fellowes has given some instances in the 201st, 286th, and 392d pages,

which are so hyperbolical and bombastic, that they must prove equally insulting to the understanding and sickening to the taste, both of those who read and those who are the subjects of them; and such also is the *cant* of abuse, which is the distinguishing characteristic of Mr. Fellowes' phraseology; which, however, no provocation from the objects of his attacks could authorize, and which no charges of moral delinquency, however fully substantiated, could justify; but which every man of cultivated manners, liberal education, and Christian principles, must thoroughly condemn.

In short, these circumstances being considered, we are warranted in dismissing this publication with the declaration, that Mr. F. instead of furnishing us with religion without cant, has given us cant without religion.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

THE Commitee to which the pastoral letter had been committed, submitted to the Assembly the following resolution, which, being read, was adopted.

Whereas the book of discipline states that children, born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the church, and specifies various important particulars, in which that inspection and government should be exercised, as also directs the mode, in which they shall be treated, if they do not perform the duties of church members; and whereas there is reason to apprehend, that many of our congregations neglect to catechise the children that have been admitted to the sealing ordinance of baptism, and do not exercise suitable discipline over them: therefore,

Resolved, That the different Presbyteries within our bounds are hereby directed to inquire of the different sessions, whether a proper pastoral care be exercised over baptized children in their congregations, that they learn the principles of religion, and walk in newness of life before God; and that said Presbyteries do direct all sessions that are delinquent in this respect, to attend to it carefully and without delay.

The committee to which was referred the overture in relation to the establishment of a theological school, brought in the following report, which, being read, was adopted, and is as follows.

The committee appointed on the subject of a theological school, overtured from the presbytery of Philadelphia, report,

That three modes of compassing this important object have presented themselves to their consideration.

The first is, to establish one great school, in some convenient place near the centre of the bounds of our church.

The second is, to establish two such schools, in such places as may best accommodate the northern and southern divisions of the church.

The third is, to establish such a school, within the bounds of each of the synods. In this case, your committee suggest the propriety of leaving it to each synod to direct the mode of forming the school, and the place where it shall be established.

The advantages attending the first of the proposed modes are that it would be furnished with larger funds,

and, therefore, with a more extensive library, and a greater number of professors.

The system of education pursued in it, would, therefore, be more extensive and more perfect; the youths educated in it would also become more united in the same views, and contract an early and lasting friendship for each other; circumstances which could not fail of promoting harmony and prosperity in the church. The disadvantages attending this mode would be, principally those derived from the distance of its position from the extremities of the presbyterian bounds.

The advantages attending the second of the proposed modes, and the disadvantages will readily suggest themselves, from a comparison of this with the other two.

The advantages which would attend the third, to wit; the establishment of theological schools, by the respective synods, would be the following. The local situation of the respective schools would be peculiarly convenient for the several parts of a country so extensive, as that for the benefit of which they were designed. The inhabitants having the seminaries brought near to them, would feel a peculiar interest in their prosperity, and may be rationally expected to contribute to it much more liberally and generally, than to a single school, or even to two. The synods also, having the immediate care of them, and directing either in person, or by delegation, all their concerns, would feel a similar interest, and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the wishes and interests of the several parts of the church immediately under their direction. Greater efforts, therefore, may be expected from ministers and people, to promote the prosperity of these schools, than of any other. The disadvantages of this mode would be, the inferiority of the funds, a smaller number of professors, a smaller library, and a more limited system of education in each. The students also, would, as now, be strangers to each other.

Should the last of these modes be adopted, your committee are of opinion that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective synods. If either of the first, the whole should be subject to the control of the General Assembly.

Your committee also suggest, that in the former of these cases, the funds for each school should be raised within the bounds of the synod, within which it was stationed. In the latter they should be collected from the whole body of the church.

Your committee, therefore, submit the following resolution, to wit:

Resolved, That the above plans be submitted to all the presbyteries within the bounds of the General Assembly, for their consideration, and that they be careful to send up to the next Assembly, at their sessions in May, 1810, their opinions on the subject.

The General Assembly have under their jurisdiction, 7 synods, 32 presbyteries, and 1 association.

FIFTH REPORT OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Concluded from page 91.)

Your Committee will now advert to their proceedings within the United Kingdom.—Since the publication of their last Report, another very considerable edition of the Welsh Testament has been printed at the expense of the British and Foreign Bible Society.

Several copies, both of the Bible and New Testament, in English, have been sent to the Isle of Man, for sale at the reduced prices, in conformity to an application for them on these terms, for the accommodation of the poor in that Island.

Donations of the Scriptures for the accommodation of persons of various descriptions within the United Kingdom, including prisoners of war and convicts, as usual, have been very considerable this year.

The Naval and Military Bible Society has been accommodated with copies of the Scriptures at the cost

prices, to a very considerable amount, in the course of the year; and the Committee anticipate the satisfaction which the Members of the Society will receive, at having had it in their power to assist, in however humble a degree, so laudable an Institution. Large supplies have also been furnished on similar terms, to the Hibernian Bible Society, the Cork Bible Society, and the Wigan Bible Society; the latter of which Institutions has been established for the purpose of distributing the Scriptures at reduced prices, under the patronage of the Bishop of Chester.

The Cork Bible Society, cursorily mentioned above, has laid before your Committee a copy of its First Report, containing very pleasing intelligence of the progress already made by that society, and holding out a prospect of its increasing usefulness in the populous city and County of Cork.

The London Female Penitentiary and some schools have received the assistance of the society. Individuals have also been supplied with them at the cost or reduced prices for the purpose of charitable distribution.

The accommodation of Prisons, Hospitals, and Workhouses, has engaged the particular attention of your Committee; and a Sub-committee has been expressly appointed for collecting information respecting their wants, in order to enable your Committee to proportion the measure of supply. This arrangement has necessarilyled to a correspondence with the sheriffs of the different counties, and the chaplains and gaolers of various Prisons; and it will be satisfactory to the society, to learn that the applications of the Sub-committee have received a gratifying attention from those to whom they were addressed.

It is with sentiments of the sincerest satisfaction your Committee advert to an event, of which, from the notoriety given to it through the public Papers, the Members of the Society can scarcely be ignorant; your Committee allude to the formation of an Auxiliary Bible Society at Reading, in aid of the British and Foreign Bible Society. The zealous and effectual manner in which the Reading Bible Society has been constituted, the distinguished patronage which it has obtained, (the Bishop of Salisbury, one of your Vice Presidents, having accepted the presidency of it;) and finally, the liberality and union so unanimously manifested in its support, entitle its promoters and contributors to the respect and gratitude of the parent Institution.

Intelligence has also been very recently received of another Auxiliary Institution having been formed at Nottingham under the designation of "the Bible Society of Nottingham and its Vicinity."

Your Committee are so deeply impressed with the advantage which must result to the interests and usefulness of the British and Foreign Bible Society from such Establishments in aid of their Funds, that they earnestly recommend the precedents furnished by "the Birmingham Association," "the Reading Auxiliary Bible Society," and "the Bible Society of Nottingham and its Vicinity," to the consideration of such towns throughout the Kingdom, as may be disposed to promote the object of their Institution; leaving it to be determined by local circumstances, which of the precedents shall be adopted.

With respect to the funds of the Society, your Committee remark, with great pleasure, the accession which has been made to them in the course of the year by the great increase of Annual Subscriptions, as well as by Legacies and Donations.—The several Congregations in the connexion of the late Rev. J. Wesley, are entitled to the acknowledgments of the Society, for various collections, amounting in the whole to 1278*l.* 16*s.* 0 1-2*d.* and presented, in their names, by the Rev. Dr. Adam Clarke.—The sum of 1,000*l.* three per cent. Consol. Ann. has been transferred into the names of the Trustees of the British and Foreign Bible Society, being a Donation from Mrs. Ann Scott, relict of the late Rev. Jonathan Scott, of Matlock. The transfer has been acknowledged, and the thanks of the Society have been com-

municated, by your committee to Mrs. Scott.

Upwards of 700*l.* have been received from the Presbytery of Glasgow, through the hands of William Muir, Esq. being the fruits of a Collection made through that Presbytery.

The Reading Auxiliary Bible Society (of which notice has been taken above) has already raised a considerable sum; the particulars of which, when received, will be duly reported.

A Society instituted at Greenock, under the denomination of "the "Greenock and Port Glasgow Soci- "ety, for the professed object of cir- "culating the Holy Scriptures in pla- "ces where they are most wanted, "and for assisting other Societies who "have the same views," has presented to the British and Foreign Bible Society a Donation of fifty guineas.

A fourth Donation of 90*l.* has been received from the Association established in London for aiding the funds of our Institution. The progressive increase of the Annual Donations from this Association proves the steady and active zeal of its Members. A second Contribution, amounting to upwards of 18*l.* has also been made by the Teachers and Children of the Holborn Sunday School, who have agreed to appropriate a small Weekly Donation in aid of the Funds of the Society. And, lastly, your Committee have the pleasure to notice that various Legacies have been bequeathed to the Society in the course of the year.

Your Committee have also the satisfaction to report the prospect of further additions to the funds of this Society, by the active zeal of its friends in Scotland. The Rev. the Presbytery of Glasgow, having had laid before them a statement of facts relative to the proceedings of the British and Foreign Bible Society, after solemn deliberation, becoming the magnitude of the subject, unanimously appointed an *annual* Collection to be made at all the Churches and Chapels within their bounds, on or before the last Sabbath of July each year, till otherwise ordered. The Collection for this year has already been made, and the amount of it noticed above. The Rev. Presbytery at Paisley have also unanimously appointed a Collection to be made for the same object, within the bounds of their extensive Presbytery. Your Committee, while they mention, with the sincerest gratification, the liberality which has largely added to the funds of the Society, and the flattering prospect of future augmentation, are at the same time anxious to guard against an impression, that the resources of the Society are more than adequate to its enlarged operations and increasing exigencies. They deem it their duty, therefore, cursorily to state, that a large proportion of the expense which must be incurred in preparing the various editions of the Scriptures, enumerated in the former part of this Report, cannot be re-imbursed; that the completion of the engagements of your Committee with India, from which no pecuniary return can be expected, will absorb a large sum for the three ensuing years; that the annual loss on books supplied by the Society at reduced prices, which has been unavoidably increased in consequence of the enhanced value of paper, cannot be estimated at less than 1000*l.*; and, lastly, that the demands upon the benevolence of the Society, for donations in money and books, both at home and abroad, are annually very considerable.

Your Committee take the present opportunity of observing, that, notwithstanding their invariable attention to give every degree of notoriety to the Institution of the British and Foreign Bible Society, they have still reason to believe, that it is far from being so generally known, as it ought to be; and they therefore earnestly request the assistance of every Member of the Society, to second their endeavors for making the establishment known in every part of the United Kingdom, as the most effectual means of procuring additionl support to it.

Your Committee have availed themselves of the privilege with which they are invested, of electing Honorary Members and Governors for Life, in the instances of Professor Bently of Aberdeen, the Rev. T. Charles, B. A. Vicar of Bela, the Rev. Adam Clarke, L L. D. William Muir, Esq. Christopher Sundius,

Esq, and the Rev. Dr. Hertzog, of Basle. The first of these has been appointed an Honorary Member; and the four last Honorary Governors for Life: and all have merited the distinction conferred upon them, by rendering in their several departments essential services to the Society.

Your Committee will now close the Report of their domestic occurrences, by mentioning that the liberality of individuals has made a very valuable addition to the Library of the British and Foreign Bible Society. The donations of books have been thankfully acknowledged by your Committee, and will, as usual, be specifically noticed in the Appendix to this Report.

From the facts which have been stated, your Committee feel themselves authorized to entertain a pleasing confidence, that the liberal support, which has enabled the British and Foreign Bible Society to make such extensive exertions, will still be continued.

Every Annual Report of your Committee has hitherto amply verified the prospective intimations held out at the General Meetings, of the increasing utility of the Institution. Its example still continues to stimulate zeal, and to excite emulation; and when the editions of the Scriptures, now in the press, shall be completed, the British and Foreign Bible Society will be entitled to the merit of having, directly or mediately, produced, or assisted in producing editions of the Bible, either in whole or in part, in not less than seventeen of the languages and dialects current in Europe. If to these be added the Mohawk version of the Gospel by St. John, the Kalmuc of the Gospel by St Matthew, and the Oriental Translations carrying on in Bengal, to promote which the Society has so largely contributed, the number will be twenty-six.

The field for exertion is still ample; and your Committee are persuaded, that the Society will not consider it exhausted, while the inhabitants of any part of the Globe, who are able to read "the things belonging to their peace" are in want of its assistance.

The Gospel of Salvation was a free, unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honored instruments of its dispersion. It must be most gratifying to the Members of the Society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-laborers in the same cause, dispersed through various parts of the world: but it is still more gratifying, to possess the disposition to comply with them, and the means of indulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting. Five years only have elapsed, since the British and Foreign Bible Society was established; and, during that period, the calamities of war, from which Providence has mercifully protected our Country, have been more or less felt in every kingdom of the Continent. But these calamities, even when they have operated with the greatest pressure, have not been able to extinguish that zeal, which your Society had either kindled, or promoted, for the circulation of the Holy Scriptures: insomuch that the institution of the British and Foreign Bible Society has become a central point of union for Individuals and Societies animated with the same spirit, however variously circumstanced, or widely dispersed. Like a city set on a hill, it has become conspicuous; and the rays of light which have flowed from it, have been reflected with undiminished lustre. What success may attend the operations of the British and Foreign Bible Society, for improving the religious and moral state of mankind, cannot be ascertained. But surely it may be permitted to hope that the blessing of God will not be wanting to an Institution, which has for its single object, to promote His glory by the circulation of the Holy Scriptures; nor its endeavors in this line of duty be unattended with correspondent success. At present the Members of the Society may be allowed to enjoy the gratification of knowing, that it has been the instrument of communicating the words of Eternal Life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our own and For-

eign Countries; and that, through its means, the people which sat in darkness have seen a great light, and to them which sat in the shadow of death, light is sprung up.

Many tracts are yet unexplored; and it may be necessary to retrace some which have been already pursued: but whatever the variety or extent of them may be, your Committee have the fullest reliance, that the zeal of the friends of religion will supply means adequate to increasing exigencies. Nor can any inducement be wanting to those who remember the words of the Prophet, peculiarly styled Evangelical:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion,—Thy God reigneth!" Isaiah lii. 7.

THE GENERAL ASSOCIATION OF MASSACHUSETTS.

The GENERAL ASSOCIATION of Ministers in this State, desirous to satisfy the frequent inquiries and reasonable claims of the christian public, deem it their duty in this communication, to make a brief, but fair and unreserved statement of the principles of their union; of the important ends, which it is their aim to accomplish; of their leading transactions at their meeting the present year; and of the animating considerations, which excite them to perseverance. Necessary information has in a considerable degree been given in our former reports, and in other communications on the subject. But nothing, it is conceived, has yet been done to supersede the necessity or probable utility of a more particular statement.

This association proceeds on the maxim, which is supported by the uniform experience of all civilized nations, *that mankind are formed for society, and that the social bond contributes immeasurably to the comfort of individuals and the welfare of the world.* The social principle, which in all places and among men of all descriptions is so beneficial, operates with the greatest freedom, and yields its most precious fruits in the kingdom of Christ. HE is the Prince of peace. LOVE is the essence of his religion, the fulfilling of his law. In the very nature of the christian religion, a foundation is laid for that, which the efforts of worldly wisdom have never produced, *a perfect and happy society.* The followers of Christ, acting under the influence of his religion, *are all one.* The General Association, with increasing concern and sorrow, have witnessed the divisions and alienations among the servants of one common Lord, the disciples of one common Teacher. They have sympathized with the church in her afflictions, and mourned over her bleeding wounds. It has been their prayer, that the healing, uniting spirit of the gospel may prevail; that all, who love the Lord Jesus Christ, may love one another; and that his kingdom may now appear to be, what in reality it is, a kingdom of righteousness, peace, and joy in the Holy Ghost.

On this pleasing occasion we are constrained to express the joy we feel, in view of the increasing harmony among the ministers and disciples of Christ, both in Europe and America. It is to be considered, as a token for good; as a sign from heaven, that blessings are intended for the church. In proportion to the prevalence of christian love and unity, the friends of truth are prepared for suitable exertions, and encouraged with a prospect of success. We rejoice, therefore, in every event, which tends to banish strife and division from the christian world, and will readily and earnestly promote every measure, which is calculated to turn the zeal and energy of Christ's faithful ministers from every minor and unessential distinction, and to engage them in defending and propagating those evangelical principles, which have always been the basis of the church.

In the organization of this body, we are supported by that principle of *christian liberty*, which all Protestants have so highly valued and surrounded

with so many safeguards. We number it among our best blessings, that this nation is free from civil and ecclesiastical tyranny; that we may worship God according to our own consciences; that we have a right to associate ourselves together for the purpose of mutual advantage, and the general interest of religion; and that we may adopt any rules, and pursue any measures, which will not infringe the rights of others. In the exercise of this *christian liberty*, the General Association "admit as articles of faith, the doctrines of christianity as they are generally expressed in the Assembly's Shorter Catechism;" and consider these doctrines, which have been generally embraced by the churches of New England, "*as the basis of our union.*"

Here we deem it proper to repeat a declaration made in our report for the year 1807; "that we wholly disclaim ecclesiastical power or authority over the churches, or the opinions of individuals."

The essential objects of the General Association are thus stated in our constitution; viz. "To promote brotherly intercourse and harmony, and our mutual animation, assistance, and usefulness, as ministers of Christ; to obtain religious information relative to the state of our particular churches, and the general state of the christian church in this country and through the christian world; and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness." What can be more unexceptionable; what more consentaneous to the spirit of the gospel, and the practice of primitive christians, than for ministers to meet annually for such purposes? The cares and labours of the apostles were not restricted to place or country. Their benevolent affection had no limits. The prosperity of the church in every part of the world lay near their hearts. This object they never forgot. In every thing, which related to this object, they felt a lively interest. With hearts expanded by christian affection, they sent to far distant churches to *know their faith.* They travelled from place to place, that they might learn the state of believers, and be under advantages to promote their good. Influenced by ardent love, the primitive saints often met together in order to enjoy free conversation, to increase their mutual acquaintance, to unite in their devotions, and to mingle their sorrows and joys. If these examples are worthy of our imitation, and these objects, of our pursuit; we must rejoice in that course of divine providence, which has united us in this General Association. From experience we are now led to conclude, that our objects are attainable. The pleasures and advantages of our meetings have hitherto equalled, if not exceeded our anticipations. We observe in others, and enjoy in ourselves the happy effects already produced. These effects, it is earnestly expected, will constantly increase, as the Association shall be enlarged; as its objects shall be more generally understood by the public; and as our zeal, constancy, and union shall be more conspicuous.

The following account of the transactions of the General Association, at their last meeting, is from the minutes of the Scribe.

"The General Association of Massachusetts Proper met, according to appointment, at the house of the Rev. Samuel Spring, D.D, Newburyport, June 27. 1809.

The Rev. Joseph Lyman, D.D. chosen Moderator, and the Rev. Leonard Woods, Scribe.

Present, the following delegates from the several Associations in the connexion; viz.

The Rev. Jacob Catlin, The Rev. Samuel Shepard } From the association in the County of Berkshire.

The Rev. Aaron Bascom } Mountain Association.

The Rev. Theophilus Packard } Northern Association in Hampshire.

The Rev. Joseph Lyman D.D. The Rev. Elijah Gridley } Central Association in the county of Hampshire.

The Rev. Zephaniah S. Moore, The Rev. Thomas Snell } Brookfield Association.
The Rev. Samuel Austin, D. D. The Rev. Joseph Murdock, } Worcester South Association.
The Rev. Stephen Peabody, The Rev. Jonathan Allen, } Haverhill Association.
The Rev. David Tullar, The Rev. Leonard Woods } Essex Middle Association.

Also the Rev. Enoch Hale, as Secretary of the General Association, and the Rev. Dr. Spring, as minister of the Parish.

The following ministers, delegated to make inquiry into the principles and objects of the General Association, were invited to sit as honorary members; viz.

The Rev. Dr. Barnard, The Rev. Samuel Worcester, } Salem Association.
The Rev. Dr. Kendall, The Rev. John Foster, The Rev. Mr. Williams, } Cambridge Association.
The Rev. Samuel Worcester, The Rev. Samuel Dana, } Salem Ministerial Conference.

Voted, that the Rev. Edward D. Griffin, D. D. be invited to sit with the Association, as an honorary member.

The Moderator introduced the business of the meeting with prayer.

The Rev. Doctors Lyman and Austin, appointed at the last meeting of this Asciation, as delegates to the General Association of Connecticut for the purpose of proposing a connexion, reported that they had performed the service assigned them; and produced the following copy of the votes of said Association of Connecticut on the subject of the proposed union; viz.

"Whereas the General Association of Massachusetts Proper has by its delegates, the Rev. Doctors Joseph Lyman and Samuel Austin, proposed a regular and permanent connexion with the General Association of Connecticut; and whereas union and affectionate co-operation among the ministers of Christ are instrumentally conducive to the prosperity of his gracious kingdom in the salvation of souls;

Voted, that the connexion aforesaid does meet the cordial approbation of this General Association.

Voted also, in order to render the said connexion complete, and effectual for the accomplishment of the purposes here contemplated, the following rules, be adopted for its regulation, and that the said rules, if acceded to by that Association, or as amended by that body with the concurrence of the first Delegates, who shall meet that body from this Association, shall regulate the connexion between us and them.

1. The General Association of Connecticut and the General Association of Massachusetts Proper shall annually appoint each two Delegates to the other.

2. The Delegates shall be admitted, in each body, to the same rights of sitting, debating, and voting with their own members respectively.

3. It shall be understood, that the articles of agreement and connexion between the two bodies may be at any time varied by their mutual consent.

A true copy of minutes:

Test. ELIJAH WATERMAN,
Assistant Scribe of the Association."

After mature deliberation,——

Voted unanimously, to accede to the rules above proposed for regulating the connexion between this General Association and the General Association of Connecticut.

Accordingly the connexion was completed; and the Rev. Nathan Perkins, D.D. and the Rev. Henry A. Rowland were received, as Representatives of the General Association of Connecticut.

The Rev. William F. Rowland and the Rev. Asa M'Farland, Delegates from the General Association in New Hampshire, proposed a connexion with the General Association of Massachusetts Proper.

Voted, that the Rev. Mr. Allen, the Rev. Mr. Worcester, and the Rev. Dr. Perkins be a committee to confer with said Delegates, and report such principles of union, as they shall approve.

Voted, that a Committee be raised to prepare and report proper rules for the regulation of the annual meetings of the General Association.

The Rev. Doctors Spring and Austin, and the Rev. Mr. Catlin chosen, as a Committee.

Particular written details received from Berkshire Association, Worcester South Association, Mountain Association, Central Association in the County of Hampshire.

At 11 o'clock the Association attended public worship. Sermon delivered by Rev. Samuel Austin, D.D.

Afternoon. The Committee, appointed to confer with the Delegates from New Hampshire Association, reported as follows; viz.

"Whereas the Rev. Asa M'Farland and William F. Rowland, Delegates from the General Association of the State of New Hampshire, have been empowered to propose and establish on their part such a union with the General Association of Massachusetts, as may be judged most expedient, and for the advancement of evangelical truth; and whereas, from documents exhibited, it appears that the principles, on which that body is constituted, are substantially the same with those of this body; this body contemplating with delight the good which may result to the interests of the Redeemer's kingdom from an extended union of his ministers on evangelical principles;

Voted, that the proposed connexion meets the cordial approbation of this General Association.

Voted also, that the following rules be adopted for its establishment and regulation; the same which have been adopted to regulate the connexion between this body and the General Association of Connecticut.*

Voted unanimously, to form a union with the General Association of New Hampshire upon the principles above mentioned.

Accordingly the union was completed; and the Rev. William F. Rowland and Asa M'Farland were received, as delegates from the General Association of New Hampshire.

Adjourned to Thursday, 8 o'clock A.M.

Thursday, June 28. 8 o'clock, A.M. The meeting was opened with prayer by the Moderator.

The delegates from the Association in Berkshire presented a request that the article in the original votes of the General Association respecting the basis of our union might be altered. Whereupon,

Voted, that it be proposed to the several Associations connected in this General Association, that the sentence in the articles originally adopted by this body, which now stands as follows; viz. "That the above doctrines be considered as the basis of the communion of our churches;" be so altered as to read as follows; viz. *That the above doctrines, understood by us to be distinctively those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*

Voted, to choose a Committee to take minutes of the narratives of the delegates respecting the state of religion within the limits of the General Association and its connexions, and to prepare a report.

Narratives from all the associations represented in this body were then given.

Chose by ballot, the Rev. Leonard Woods and the Rev. Dr. Spring, as delegates to the General Association of Connecticut the next year; and the Rev. Thomas Snell, and Rev. Jonathan Allen as delegates to the General Association of New Hampshire at their next meeting.

**See those rules above p.* 143.

Voted, that the next meeting of this General Association be at the house of the Rev. Jonathan Allen in Bradford, the last Wednesday in June, 1810.

Voted that the Berkshire Association be requested to appoint the preacher for the next meeting.

The Committee, appointed to prepare rules to regulate the annual meetings of this Association, reported the following; viz.

1. That the minister of the place where the Association may convene, shall, when the time of meeting has arrived, call the Association to the choice of a Moderator by ballot.

2. That it shall be the duty of the Moderator, next, to call the Association to the choice of a Scribe, and if necessary, an assistant Scribe, by ballot.

3. That the certificates of the delegates be then laid upon the table, and read by the Secretary or Scribe.

4. That it shall be the duty of the Moderator to open the meeting of the General Association, and to introduce the session of each day by prayer.

5. That, at each meeting of the Association, a committee of arrangements, consisting of three, be appointed by nomination, to prepare the business of the session; and that no business be introduced during the session, but through the hands and by the approbation of this committee.

6. Every motion, if requested by the Moderator, shall be reduced to writing.

7. That no member of the Association be allowed to speak more than twice to the merits of the question, unless he obtain leave of the Association.

8. That the Moderator be not permitted to speak to the merits of the question, but by leaving the chair, and placing the Secretary or Scribe in it, to moderate while he speaks.

9. That every speaker shall address himself to the chair, and be subject to no needless interruption while speaking.

10. That at the beginning of each session the names of the members shall be called by the Secretary or Scribe, at the precise time, to which the Association shall have been adjourned; and that such members, as shall not be present in season, may be called upon by the Moderator to account for their tardiness.

11. That, when it shall be judged convenient, the sessions of the Association may be held in public.

12. That, at each meeting, delegates be chosen by ballot, to attend the General Associations of Connecticut and New Hampshire.

13. That no member shall leave the Association during the session but by leave of the Moderator.

Voted unanimously, to adopt the above mentioned rules.

Voted to adjourn to Friday morning 5 o'clock.

June 29, 1809. Friday, 5 o'clock A. M. Prayer at the opening by the Moderator.

The Committee for taking minutes of the narratives made the following report; viz.

"With peculiar emotions of gratitude to the great Head of the church, the General Association of Massachusetts have listened to the information, which has been given by the members, of the state of religion more particularly within their limits. The Lord reigneth, let the earth rejoice. The church lives, and will live and flourish. The gates of hell shall never prevail against it. Although in some places the ways of Zion mourn, because so few come to her solemn feasts; the Association are happy in being able to state, that the order, harmony, and peace of the churches within their limits are generally continued, and that an increasing attention to public worship and other means of religion is apparent. In some towns in the course of the past year, God has been pleased to pour out his Spirit for the conviction and conversion of sinners, and the edification and comfort of his children. The places, in which divine power and grace have been more particularly manifested in revivals of religion, are Tyringham, West Stockbridge, New Marlborough, Great Barrington, Stockbridge, and Hindsdale in the county of Berkshire. In Worthington, Cummington, Plainfield, Goshen, Chester, Blanford, and

some other places in the county of Hampshire, many additions have been made to the churches since the last meeting of the General Association.

Accounts from other Associations, in the limits of which no special awakening has occurred the last year, are in a good measure favorable. From other parts of the Commonwealth, not represented in this body, very pleasing information has been received of revivals of religion. In Uxbridge, Franklin, Hanover, Falmouth, and Nantucket, the Lord hath appeared in his glory in building up Zion.

Such information cannot fail to awaken the liveliest gratitude to God, to impress a deep sense of our increasing obligation, and to rejoice the hearts of all, who love our Lord Jesus Christ in sincerity.

Confiding in the faithful promise of God, they will be excited to pray for the peace, enlargement, and purity of the church. When Zion travaileth, she bringeth forth children.

This Association learn also with peculiar satisfaction, that in those places within their limits, in which there have been special displays of divine grace in preceding years, but few instances of apostasy or backsliding have occurred; and that an increasing union of sentiment and affection among the friends of Zion is apparent.

They also feel it to be their duty to acknowledge the great goodness of God in the flourishing state of the Theological Seminary, and in the increasing utility and success of the Missionary Societies. Nor must they omit to mention the prosperous religious state of some of the Colleges in New England, particularly Yale College, and the animatiug hopes, which are thereby excited in the churches.

From the delegates of the General Associations in Connecticut and New Hampshire it appears, that in some places there have been astonishing displays of divine grace in the conversion of sinners; that particularly in Connecticut, and within the limits of the General Assembly of the Presbyterian churches, Zion has arisen from the dust, and the fruits of the Spirit have abounded to the praise and glory of God; that in general infidelity and error are becoming less bold and formidable, and the attention of the people to public worship more constant and serious.

While, then, we lament the general insensibility to the things of religion, which has appeared in some places; let us adore the God of all grace for the favourable signs of the present day, especially for the power and sovereignty of his grace in calling such multitudes into the kingdom of his Son."

Voted, that the report of the Committee respecting the state of religion be committed to the disposal of the Committee of publications.

Voted the thanks of this Association to the Secretary for his faithful services during the three years past.

The Association united in singing a psalm; and the meeting was closed with prayer by the Rev. Aaron Bascom."

From the foregoing statement it will manifestly appear, what are the principles and objects of the General Association, and in what transactions they were engaged at their last meeting. Can any man suppose, that their design will be abandoned? Can it enter into the imagination of a single individual, that an Association commencing with such pious views, proceeding thus far with such happy union and such encouraging success, and attended at the present time with such propitious circumstances, will be suddenly forsaken? Its principles abjured? Its objects renounced? Past success and present prospects overlooked? And all the good, attained and expected, rashly lost? In such a cause, and with such animating motives to perseverance, surely no association or individual can be in danger of *putting his hand to the plough and looking back.*

Before we can be reasonably expected to relinquish our purpose we must be satisfied, that the principles of our union are unsound and dangerous. By conclusive arguments it must be proved, that the social bond, as soon as it unites together a considerable number of gospel ministers, loses all its force, or at least ceases to be of any advantage; that the character of Christians, or

the nature of their religion is so unsocial, that union among them becomes mischievous, in proportion as it becomes extensive; that although a few of them in the same neighborhood may, without hazard, associate themselves together, and frequently meet to consult the interests of the church; an attempt to go beyond the limits of neighborhood, and associate a larger number, is hostile to the cause of Zion. Some satisfactory argument must be offered to make it appear, that we are chargeable with a direct or indirect interference with some other body of men; that we have transgressed the bounds of the liberty, with which Christ hath made us free, and which is confirmed to us by our civil constitutions; or that we have, in some way, violated the equal rights of our brethren or fellow citizens. And something must be done to evince, that the religious doctrines, which we unitedly embrace, are unscriptural and false. Until these things are made evident, it will be no mark of candor or justice for men to cry out against our Association, as founded on narrow, party principles, and tending to ecclesiastical domination and oppression. All that we would ask of those who differ from us is, that they would leave us without restraint to exercise our own rights and pursue the objects, which our consciences approve. In our serious apprehension, no ends can be more momentous than those, at which we aim; viz. to banish mutual prejudice and alienation from the family of the faithful; to promote among them the peace of God; to strengthen each other's hands and encourage each other's hearts; reciprocally to communicate all useful information respecting the state of religion in our churches and societies, and thus to awaken serious and tender solicitude and unceasing prayer for the general welfare. In short, to co-operate in every eligible measure for the advancement of the kingdom of Christ. The cause, which we wish to promote has engaged the love and counsels of God, and the labors of angels and saints. It is the cause of those, for whom Christ died. It is the cause of the church, which God has chosen, as the place of his glory, and his rest. Will not every friend of the Redeemer say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Exertions similar to ours have recently been made both in Europe and America. The ministers and disciples of Christ, grieved and distressed with their long divisions, have sighed for union and peace. Alarmed by the boldness and triumph of their enemies, they have found it necessary to lay aside their trivial disputes, and combine their strength for the safety of their common cause. Extensive and happy has been the influence of these united exertions both in Christian countries and among the heathen. The success, which has attended them, invites us to harmony, and strongly urges us to resolution and zeal. When others have done so much for the cause of truth and love; shall we, with equal or superior advantages, do nothing? Shall the ministers of Christ in Massachusetts sleep, when his ministers in every other part are awake? Shall we be content in a disjointed, broken condition, when the Christian world in general is yielding to the benign influence of the love of Christ, and tasting the joys of mutual affection and confidence? When so much is to be done; when such astonishing things are to be accomplished, before the millenial glory; shall we indulge in indolence? Sinners are to be converted, and all the great events of divine providence are to take place, through the instrumentality of creatures. It is indeed the power of God which carries into effect his benevolent designs. But he confers on his people the honor and happiness of being active in their accomplishment. Parents who are diligent in the religious instruction of their children; churches laboring for their own and each other's order, holiness, and peace; pastors, who faithfully preach the unsearchable riches of Christ to their beloved flocks; missionaries, who are moved with compassion to proclaim salvation to the ignorant and perishing heathen; ministers, who unite their counsels and endeavors for the suppression of error and vice, the general interest of religion and the spread of the gospel; and trembling believ-

ers, who, feeling that they can do little in any other way, daily prostrate themselves in secret devotion before the throne of grace, and with fervent love, pray for the out-pouring of the Spirit and the prosperity of Zion; these, and all others, who are obedient and prayerful, may have the satisfaction to know, that they are promoting the cause of infinite wisdom and goodness, and helping forward the illustrious and blessed period, when the knowledge of God shall fill the earth.

This is a day of great events, both in the civil and religious world. The King of kings is fast preparing the way for the final consummation. The scene is coming to its close. From the prophecies of scripture and the motions of divine providence, we are led to expect that the day of Zion's enlargement, beauty, and joy draws near. Ministers and churches ought to arise from the dust; to shake off the sloth and slumber of past ages; to be filled with spiritual life, and clothed with the garment of salvation. Let us be resolute, active, and constant in advancing the kingdom of grace; and lift up our heads with rejoicing in prospect of the kingdom of glory. "*Behold, I come quickly.*" Confiding in everlasting strength, and fearless of remaining danger, let us go forth, in one holy band, to meet our approaching Redeemer. "*Even so, come,* LORD JESUS."

AN ACCOUNT OF A WORK OF DIVINE GRACE, IN THE REVIVAL OF RELIGION, IN NORTHBRIDGE, (MASS.) IN THE YEAR 1808.

SOMETIME in the month of February, 1808, there appeared, in this place, more than usual seriousness upon the minds of a few individuals. Previous to this period, for years, there had prevailed among us, great stupidity, in the concerns of a future state. Our church had been decreasing for seven or eight years, during which time we had lost by death, by removals, by apostasy and by excommunication, about thirty members. Religion was rapidly declining, and our prospects were, every day, growing more and more discouraging. In this unpromising state of things, it pleased God to arrest the attention of a small number of persons, and bring them to see and feel themselves to be in a lost perishing state. Religious conferences were now revived. Before this season began, it would have been difficult, to have collected together for religious exercise, ten persons on any day, except the sabbath; but now, we had the pleasure to see convened, more than one hundred, at almost every weekly conference. In this collection many of our youths appeared, and some of them seemed to be deeply affected with the concerns of their souls. This good work gradually progressed, and from time to time new cases of serious impressions were found. It continued without much visible abatement, till the following September, when we began to discern marks of its decline. During this season *twenty-five persons made public profession of religion.* These were generally able to give some satisfactory evidence of a work of grace on their hearts. They all seemed to be convinced of their great sinfulness, and complained of their wicked hearts. They professed to hope, that they had passed from death to life. There was no uncommon means used, at this time, nor was there any singular providence of God, which called up the attention of our people, at this particular season.

All those who were the subjects of this work had usually attended the stated worship of God, on the sabbath. Some of them, however, were not careful to give constant attendance in the house of God. Among the number who were hopefully converted, were some, who had been in the practice of profaning the sabbath in the pursuit of vain amusements and unsuitable recreations; and there were others, who had been much opposed to the doctrines of divine grace, and had used their influence in giving encouragement to sentiments hostile to christianity. These were brought to feel, that they had been enemies to Christ, and had acted from wrong motives, in this opposition to the interest of his king-

dom. They found themselves to be different creatures, and religion a different thing, from what they had conceived them to be. They were laid prostrate at the feet of sovereign mercy, and made to feel, that the mercy of God in Christ, was all their hope. This season was calculated to console and rejoice the heart of God's true people. These were times of refreshing from the presence of the Lord. None but those who have seen the grace of God, can have an idea of the joy arising from seeing sinners pass from obduracy of heart to that contrition of spirit, which distinguishes all true penitents.

This work, as far as we are able to judge, appeared to be genuine. Those who were the subjects of it, continue to give evidence of their faith. It was a pleasing circumstance attending this work, that no indecency, no irregularity, no enthusiastic zeal was once seen on any occasion. Those who were serious appeared to be self collected, and more ready to hear, than to speak, more ready to receive instruction, than to exhort others.

It may be proper to add, that considering the small number of people belonging to the congregational society, in this place, this revival of religion is not inconsiderable. Not more than fifty families compose the number usually assembling for divine worship, in this town.

Several others, besides them, who have made public profession of religion have been more or less exercised in mind, with a concern for their souls. The number of this description is not less, than ten or twelve. Some of these persons have been as deeply affected with a view of their miserable state, as any; but it is to be feared, their goodness, is as the morning cloud, and as the early dew, it goeth away. It may be useful to observe, that this work did not arrest, as we could perceive, the progress of the habitually intemperate. Tavern haunters and the lovers of pleasure more than lovers of God continued to pay their customary visits to public houses, even while religious conferences were attended within a few rods of the place of their resort; and whatever concern they might have for their own souls, or whatever might be their opinion of the work of God on the heart of their neighbors, they were not willing to renounce the pleasures of sin, even for a season. This being the state of facts, as it respects this description of men, it is worthy of inquiry, whether persons of intemperate habits are not further removed, than others from the influence of religious means, and whether there is not a greater improbability of their repentance, than there is of the repentance of other sinners. If this is granted sensuality in general, and especially intemperance are sins which not only destroy the soul, but increase the improbability of the sinner's salvation.

If this work of God on the hearts of sinners has been joyful to some among us, it has unquestionably been unjoyous to others. Such times are unpleasant days to people who hate God, and mean to remain sinners.

Much has been said upon divine things while there was a listening ear among us. Almost every interesting and useful subject, at one time, or another, has been considered. As far as I am capable of judging, few places have enjoyed greater religious advantages, than this place has, for a time, enjoyed Our people have been repeatedly pressed to consider the necessity and the importance of improving the day of God's visitation. If any have refused to hear the voice of God speaking to them by his word and by his work of grace,—If any have resisted the Holy Ghost, they have undoubtedly enhanced their guilt, and will if they continue impenitent, be subject to a heavier condemnation.

JOHN CRANE.

August 19th, 1809.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

EULOGIUM on the Rev. John Smith, D.D. Professor of the Learned Languages, at Dartmouth College. By the President. Hanover, C. & W. S. Spear. 1809.

Reports of Cases argued and determined in the Supreme Court of Judicature, and in the Court for the Trial of Impeachments, and the Correction of Errors in the State of New York, Vol. 4, Part 2; containing the Cases in the Supreme Court for May Term, 1809. By William Johnson, Esq. Counsellor at law. New York, Robert M'Dumat. 1809.

Remarks on "An Address from the Berean Society of Universalists in Boston to the Congregation of the First Church in Weymouth, in Answer to a Sermon delivered in said Church, December 18, 1808, entitled "The Will of God respecting the Salvation of all Men, illustrated." Also a few Strictures on a Performance of Samuel Thompson, entitled "Universal Restoration Vindicated" in a Reply to the same Sermon. By Jacob Norton, Pastor of the Church in Weymouth. Boston, Lincoln & Edmands. 1809.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, A.D. 1809. Philadelphia, Jane Aitkin.

An American Biographical and Historical Dictionary, containing an Account of the Lives, Characters, and Writings of the most eminent persons in North America from its first Discovery to the present time, and a Summary of the History of the several Colonies and of the United States. By William Allen, A. M. Cambridge, William Hilliard; and Farrand, Mallory, & Co. Boston. 1809.

Select Reviews and Spirit of the Foreign Magazines, No 8, for August, 1809. By E. Bronson and others. Philadelphia, Hopkins, & Earle, and Farrand, Mallory, & Co. Boston.

A Circular Address from the Bible Society of Massachusetts, with the Constitution, List of Officers, Trustees, &c. Boston, J. Belcher. 1809.

Proofs of the Corruption of General James Wilkinson, and of his connexion with Aaron Burr, with a full refutation of his slanderous allegations in relation to the character of the principal witness against him. By Daniel Clark, of the city of New Orleans. Philadelphia, W. Hall, jun. & George W. Pierie. 1809.

Memoirs of the American Academy of Arts and Sciences. Vol. III. Part I.

Collections of the Massachusetts Historical Society, Vol. X. With a General Index to the ten volumes.

NEW EDITIONS.

Sermons on Education, from the German of the Rev. George Joachim Zollikoffer. Boston, T. B. Wait, & Co. 1809.

The Star in the East; A Sermon, preached in the Parish Church of St. James', Bristol, on Sunday, July 26, 1809, for the benefit of the "Society for Missions to Africa and the East." By the Rev. Claudius Buchanan, LL. D. from India. "For we have seen his star in the East, and are come to worship him." Matt. ii. 2. Philadelphia, Bradford & Inskeep.

Coelebs in Search of a Wife, comprehending Observations on Domestic Habits, and Manners, Religion, and Morals. From the second London Edition. In two volumes. New York. 1809.

A Dissertation on the Mineral Waters of Saratoga. Second Edition, enlarged, including an Account of the Waters of Ballstown, embellished with a Map of the surrounding Country, and a View of the Rock Spring at Saratoga. To which are added, Considerations upon the Use of the Mineral Waters, as prepared in this City, both as a Remedy in Disease, and an ordinary Drink. By Valentine Seaman, M. D. one of the Surgeons of the New York Hospital. New York, Collins & Perkins. 1809.

Letter from Alexander Hamilton, concerning the public conduct and character of John Adams, Esq. Pres-

ident of the United States. Written in the year 1800. New Edition, with a Preface. Boston, E. G. House. 1809.

Letters addressed to Clarinda, &c. never before published in America; with a choice Selection of Poems and Songs. By Robert Burns, the Scottish Bard. To which is prefixed, a Sketch of his Life and Character. Philadelphia, Jane Aitkin. 1809.

Self Knowledge, a Treatise shewing the nature and benefit of that important science, and the way to attain it. Intermixed with various reflections and observations on human nature. By John Mason, A. M. Boston, Farrand, Mallory, & Co. 1809.

IN THE PRESS.

Farrand, Mallory, & Co. Boston, have in the press The Scripture Doctrine of the Atonement examined, by John Taylor of Norwich. To which is added, candid remarks upon Mr. Taylor's Discourse, entitled Scripture Doctrine, &c. By George Hampton, M.A.

Farrand, Mallory, & Co. Boston, and William P. Farrand, & Co. Philadelphia, have in the press, A New Abridgment of the Law, by Matthew Bacon, of the Middle Temple, Esq. with considerable additions, by Henry Guillim, of the Middle Temple, Esq. Barrister at law. The first American from the last London edition, with large additions incorporated; comprising all the late English Law compiled from decisions since Mr. Gwillim's edition. And also, a complete Abridgment of American Law compiled from all the American Decisions now extant, in six volumes.

WORKS PROPOSED.

Williams & Whiting of New York, propose to republish that new and interesting work, Thornton Abbey; a series of Letters on Religious Subjects; in one large volume duodecimo, at 1,25, in boards, or 1,38 bound.

Samuel T. Armstrong of Charlestown, presents to the citizens of the United States of America, and friends of religion in particular, Proposals for publishing by subscription, Sermons on various Subjects, Divine and Moral. Designed for the use of Christian Families, as well as for the hours of devout retirement. By Isaac Watts, D.D. To which will be added Memoirs of the Author, by an eminent hand, in 2 vols. 8vo. price to subscribers 2 dolls. per volume.

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OBITUARY.

MRS. CATHARINE EMERSON, late wife of Mr. John Emerson of Hancock, N. H. was born A. D. 1743. She was the youngest daughter of Mr. Noah Eaton of Reading, Massachusetts, and enjoyed the advantages of a religious education. Under the faithful preaching of the Rev. Mr. Hobby, her mind early became subject to religious impressions.

She was admitted a member of the first church of Christ in Reading, September 24, 1769.

Her subsequent life evinced the sincerity of her profession: that she was a christian, not in *name* only, but in truth. That divine charity, which Paul describes as the essence of true religion, was the principle that habitually governed her conduct. Though possessed of superior judgment and lively sensibilities, they were so far under the influence of grace, which reigned in her soul, that even the profligate and profane were constrained to acknowledge the excellency and power of true religion. The gentleness of her temper, the meekness of her mind, the cheerful sobriety of her deportment, the correctness of her sentiments, the piety of her conversation, her devout attendance on the institutions of the gospel, and unwearied exertions to do good, proved her a follower of Jesus Christ, and gained her the esteem and applause of every person, who enjoyed her acquaintance.

In the education of her children, she exhibited equal wisdom and assiduity. Recognizing her covenant engagements, when she gave up her children in the sacred ordinance of baptism, she was faithful to that covenant by "training them up in the nurture and admonition of the Lord" She was a mother, who not only gave her children the best counsel and examples, but carried them on her heart to the throne of grace; and, in answer to her prayers and labors, the blessing of Abraham descended upon them. Of *nine* children, who were spared to adult age, eight of whom survive; she had the satisfaction, several years before her death, to see *five* come forward and publicly profess their faith in that divine Redeemer, whom she had long embraced as her only portion.

In no situation is a pious female more amiable, useful, or respectable, than in rearing a numerous family in the principles of true religion, and guiding them in the paths of virtue. Mrs. E. did not deem it a service too arduous, or an office too low, to take the religious part of her children's education into her own hands. Too well she loved them; too much she regarded the welfare of their souls, to neglect a concern of such infinite moment. While she possessed their love, respect and obedience to an unusual degree, she was no less happy in keeping their consciences awake to an abhorrence of sin in every form, and to a regard to every branch of religion, by affectionately instilling into their minds the most important truths in a manner adapted to their capacities. A suitable proportion of every Sabbath day was devoted to this object. That day she taught her children by precept, and by the devout manner in which she spent it herself, to reverence as a holy sabbath to the Lord. The manner in which she taught them the Assembly's Catechism and explained the Scriptures, was peculiarly tender and engaging, and the salutary effects produced, proved that the high estimation in which she held the practice was judiciously placed. After closing the business of the day, instead of permitting her children to go into vain or dissolute company, she would often call them round her and spend the evening in conversing with them on the great things of religion, and particularly on the various dangers and duties peculiar to their age. Noble exception from prevailing practice! In administering correction, she pursued a practice worthy of imitation. She first retired into her closet to examine the state of her mind, and then prefaced the punishment with some calm, affectionate observations on the guilt of disobedience, especially as an offence against God.

Mrs. E. had, several times, been reduced to the brink of the grave, and more than once had taken an affecting leave of her family and friends, in expectation of a speedy departure. In that situation, a situation which tries the hopes of men, she manifested the utmost calmness and confidence in God, and patiently waited the expected summons. Her last lingering illness she bore with christian fortitude and submission. That grace which sanctified her heart and life, softened her dying pillow. In the calm triumphs of faith, she yielded her spirit into the arms of that Savior whom she had often recommended to others, and entered into her rest on the 21st of December, 1808, in the 65th year of her age.

DONATION.

1809, Aug. 3. To the Massachusetts Missionary Society, from the Ladies' Cent Society in Newburyport, by the hands of Rev. Dr. Spring, $97, 36.

TO CORRESPONDENTS.

Several Biographical Sketches, Obituary Notices, and Reviews, are on hand, and which shall be early inserted. We thank our correspondents for these communications.

To give room for the proceedings of the General Association, we have given a half sheet extra, for this month.